The Grace of Lord Krishna:

THE SIXTEEN VERSE-TREATISES (SOḌAŚAGRANTHĀḤ) OF VALLABHACHARYA

James D. Redington

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Sutras (*Aṇubhāṣya*), his Commentary on the Bhagavata Purana (*Subodhinī*), and other writings, the Hindu founder saint Vallabhacharya (c. 1479-1531) wrote, by way of practical help on the path of devotion for his disciples and followers, Sixteen Verse-Treatises (*Ṣoḍaśagranthāḥ*). This volume presents both translation and interpretation, based upon traditional and contemporary commentaries, of these verse-treatises. It is the first such presentation in a Western language.

These short treatises may be characterized as the practical theology of Vallabhacharya's 'Path of Grace' (*puṣṭimārga*). For he wrote most of them in response to the questions of specific disciples, about central topics of the path of loving devotion to Lord Krishna, such as: worship (*sevā*) of the Lord, the path of grace and the other paths, initiation to this path of worship and grace, worries about worship, refuge in and surrender to Lord Krishna, commands given by the Lord or one's guru, how love of the Lord grows stronger, whether renunciation (*saṁnyāsa*) might help or hinder that love, the 'constraint' (nirodha) by which Krishna loves the devotee, and the reward of such worship, among other topics.

The Grace (*puṣṭi, anugraha, prasāda*) by which Lord Krishna chooses a person for such a path is arguably the central theme of these verse-treatises. Hence the book's title.

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To

Shri Shyam Manohar Goswamy,

Lord Krishna's Grace to me.

Mahatāṁ kṛpayā yāvad bhagavān dayayiṣyati ...
(*Nirodhalakṣanam*, IV)

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PREFACE

The *Ṣoḍaśagranthāḥ*, one of the most frequently cited and important works of Vallabhacharya (c. 1479-1531), is classified by his followers in the Hindu tradition - the Vallabha, or Pushtimargiya, Sampradaya - as a *prakaraṇagrantha*, i.e., a "treatise". It is actually a series of small works of Vallabha, grouped together late in his lifetime or shortly after his death. And it has to do with several central topics of the "Path of Grace" (*puṣṭimārga*) which Vallabha founded, such as grace itself, worship, devotion, the initiation ceremony to the Path of Grace, commands from Lord Krishna, prayer, refuge in or surrender to Krishna, telling of the Lord's wonders, renunciation, and the reward of grace-worship. Consequently, I have called Vallabha's work "The Sixteen Verse-Treatises," and would like to describe them by their content as "practical theology." They are the chief such works of Vallabha, and they are referred to constantly by both teachers and practitioners on the Path of Grace. They have not, to my knowledge, been presented before in such a complete form in any Western language.

Ideally, this translation and commentary/interpretation would have included, as an introduction, an essay "placing" Vallabhacharya within the history of devotional Hinduism. I would like to have been able to do so, but regret that I cannot for two reasons. First, finishing this work in its present form has taken its lazy author more than twenty years. Including a further essay would have put too large a question-mark over its ultimate appearance. Secondly, with respect to the evidence on Vallabha, his movement, and his period: Indian and Western scholarship need to decide what hermeneutic or methodology to use with the huge volume of evidence we do have on so-called late medieval Hindu *bhakti*. For it seems that the body of evidence will not lie down on the sometimes Procrustean bed of Western historical-critical method. To use a homelier metaphor, perhaps we'd better play with the cards we've been dealt, which are many, but different from those expected (or demanded). The historical evidence, on Vallabha and his movement as on many other devotional movements of the same era, is ambiguous, although the religious and literary evidence

are vast. So, at least, have my twenty-eight years of Vallabha-studies led me to conclude. But enough self-excusing. I hope that what I *have* managed to produce here makes a worthwhile contribution.

As for bibliography, there is very little to refer to on the Sixteen Verse-Treatises. On Vallabha generally, I would refer the reader to the Bibliography in my *Vallabhācārya on the Love Games of Kṛṣṇa* (Delhi: Motilal Banarasidas, 1983 & 1990). I would add only the names of Peter Bennett, Shyamdas, Frederick M. Smith, and Jeffrey Timm, most of whose works I have refered to in footnotes in the present book. Also to be recommended, especially for its two articles, by Smith and myself, on three of these Verse-Treatises, is the entire number of *Journal of Vaiṣnava Studies* (Volume I, Number 4, Summer 1993, edited by Steven J. Rosen) which is dedicated to "the Vallabha Sampradaya."

Finally, I have the pleasure of acknowledging the help I received on Vallabha's Sixteen Verse-Treatises. I first read them fully and throughly with the late Professor T. G. Mainkar, then Head of Mumbai University's Sanskrit Department, and later Direcctor of the Bhandarkar Oriental Research Institute in Pune, in 1974 and 1975. As the footnotes of the present work attest, many of his helpful suggestions and interpretations still apply twenty-five years later. Secondly, and definitively, as the dedication-page of this book should make clear, I owe a profound debt of gratitude, as well as friendship, to Goswamy Shyam Manohar, surely the master scholar of the Vallabha Sampradaya today. The degree to which his erudition, insight and *bhāva* have contributed to this work, especially during the sessions in 1993 when we studied these treatises thoroughly together, will be so obvious throughout the pages of the book that I nedd not further describe it here. Indeed he would be the book's co-author, except that the mistakes are mine. My thanks, and enduring love, to him.

Arrupe College
Harare, Zimbabwe
March 17, 2000

J.D.R.

Yamuna's Octet

नमामि यमुनामहं सकलसिद्धिहेतुं मुदा
मुरारिपदपङ्कजस्फुरदमन्दरेणूत्कटाम्।
तटस्थनवकाननप्रकटमोदपुष्पाम्बुना
सुरासुरसुपूजितस्मरपितुः श्रियं बिभ्रतीम् ॥ 1 ॥

I. *namāmi yamunāmahaṁ sakalasiddhihetum mudā*
murāripadaṅkajasphuradamandareṇūtkaṭām /
taṭasthanavakānanaprakaṭamodapuṣpāmbunā
surāsurasupūjitasmarapituḥ śriyam bibhratīm //

1. I bow joyfully to Yamuna, the source of all spiritual powers, rich with heaps of sand--the gleaming dust of Murari's lotus-feet. She bears, on her waves with their joy-bright flowers from the fresh-blossomed govs that line her banks, the Splendor of Love's Father (Krishna), whom gods and demons worship.

कलिन्दगिरिमस्तके पतदमन्दपूरोज्ज्वला
विलासगमनोल्लसत्प्रकटगण्डशैलोन्नता।
सघोषगतिदन्तुरा समधिरूढदोलोत्तमा
मुकुन्दरतिवर्धिनी जयति पद्मबन्धोः सुता ॥ 2 ॥

II. *kalindarigimastake patadamandapūrojjvalā*
vilāsagamanollasatprakaṭagaṇḍaśailonnatā /
saghoṣagatidanturā samadhirūḍhadolottamā
mukundarativardhinī jayati padmabandhoḥ sutā //

2. Born of the Sun, she falls from Mount Kalinda's forehead, her swelling floods flashing brilliantly. And she sways, with enchaning grace, as she courses down the cliffs that are Kalinda's bright, full cheeks. Noisily she pursues her jagged path (below), tossed here and there like a bride in a swinging palanquin, and, making Mukunda's love grow ever stronger, she conquers.

भुवं भुवनपावनीमधिगतामनेकस्वनैः
प्रियाभिरिव सेवितां शुकमयूरहंसादिभिः।
तरङ्गभुजकङ्कणप्रकटमुक्तिकावालुका-
नितम्बतटसुन्दरीं नमत कृष्णतुर्यप्रियाम् ॥ 3 ॥

III. bhuvam bhuvanapāvanīmadhigatāmanekasvanaiḥ
priyābhiriva sevitām śukamayūraham-
sādibhiḥ /
taraṅgabhujakaṅkaṇaprakaṭamuktikāvālukā-
nitambataṭasundarīm namata kṛṣṇatūryapriyām //

3. Bow down to her who has descended to the earth as its sanctifier--attended by parrots, peacocks and geese, with their varied songs, as if by so many beloved maidens. The bank's curves form the swell of her comely hips, this loved one prized as transcendent by Krishna; and the sands there gleam brilliantly, for they are the pearls worn as bracelets by her arms, the waves.

अनन्तगुणभूषिते शिवविरञ्चिदेवस्तुते
घनाघननिभे सदा ध्रुवपराशराभीष्टदे।
विशुद्धमथुरातटे सकलगोपगोपीवृते
कृपाजलधिसंश्रिते मम मनःसुखं भावय ॥ 4 ॥

IV. anantaguṇabhūṣite śivavirañcidevastute
ghanāghananibhe sadā dhruvaparāśarābhīṣṭade /
viśuddhamathurātaṭe sakalagopagopīvṛte
kṛpājaladhisamśrite mama manaḥsukham bhāvaya //

4. Adorned with coutnless virtues, and praised by the gods with Shiva and Brahmā, you are ever as black as a mass of clouds, o Giver of what Dhruva and Parashara most desired. On your bank is sacred Mathura, thronged with Gopas and Gopis. You who have taken refuge in the Ocean of Mercy, bring joy to my heart.

यया चरणपद्मजा मुररिपोः प्रियम्भावुका
समागमनतो भवत्सकलसिद्धिदा सेवताम्।
तया सदृशतामियात्कमलकाजा सपत्नीव य-
द्धरिप्रियकलिन्दया मनसि मे सदा स्थीयताम् ॥ 5 ॥

V. yayā caraṇapadmajā muraripoḥ priyambhāvukā
samāgamanato 'bhavat sakalasiddhidā sevatām /
tayā sadṛśatāmiyātkamalajā sapatnīva yad-
dharipriya-kalindayā manasi me sadā sthīyatām //

5. Ganga, who is born of Krishna's lotus-feet, gained his love and became the giver of all spiritual powers to those who worship her only because she flowed together with Yamuna. Let the lotus-born Lakshmi, then, be an equal and co-wife, as it were (with Yamuna), but may Yamuna, who destroys the Kali-terror of Hari's loved ones, be fixed forever in my heart.

नमोऽस्तु यमुने सदा तव चरित्रमत्यद्भुतं
न जातु यमयातना भवति ते पयःपानतः।
यमोऽपि भगिनीसुतान्कथमु हन्ति दुष्टानपि
प्रियो भवति सेवनात्तव हरेर्यथा गोपिकाः ॥ 6 ॥

VI. namo'stu yamune sadā tava caritramatyadbhutam
na jātu yamayātanā bhavati te payaḥpānataḥ /
yamo 'pi bhaginīsutānakthamu hanti duṣṭānapi
priyo bhavati sevanāttava hareryathā gopikāḥ. //

6. Homage to you always, Yamuna; your exploits outrun wonder. Never will Yama's torments touch one who drinks your milk. For not even Death (Yama) could strike own his sister's sons, though they be evil. The one who worships you wins, like the Gopis, the love of your Hari.

ममाऽस्तु तव सन्निधौ तनुनवत्वमेतावता
न दुर्लभतमा रतिर्मुररिपौ मुकुन्दप्रिये।
अतोऽस्तु तव लालना सुरधुनी परं सङ्गमात्
तवैव भुवि कीर्तिता न तु कदापि पुष्टिस्थितैः ॥ 7 ॥

VII. mamā'stu tava sannidhau tanunavatvametāvatā
na durlabhatamā ratirmuraripau mukundapriye /
ato'stu tava lālanā suradhunī param saṅgamāt
tavaiva bhuvi kīrtitā na tu kadāpi puṣṭisthitaiḥ //

7. May I gain newness of body in your presence, o beloved of Mukunda, for with that alone will love for Mura's Enemy become easy. Let

my cherishing be of you, then, for only after she joins with you is Ganga praised so loudly on earth--but not by those who are established in Grace.

स्तुतिं तव करोति कः कमलजासपत्निप्रिये
हरेर्यदनुसेवया भवति सौख्यमामोक्षतः।
इयं तव कथाऽधिका सकलगोपिकासङ्गम-
स्मरश्रमजलाणुभिः सकलगात्रजैः सङ्गमः ॥ 8 ॥

VIII. *stutiṁ tava karoti kaḥ kamalajāsapatnipriye*
hareryadanusevayā bhavati saukhyamāmokṣataḥ /
iyam tava kathā'dhikā sakalagopikāsaṅgama-
smaraśramajalāṇubhiḥ sakalagātrajaiḥ saṅgamaḥ //

8. Who can (possibly) praise you, then, co-wife of Lakshmi, beloved? For worship of Lakshmi must be preceded by worship of Hari, and even then it results in the bliss of liberation at most. But far greater is this, your story: oneness with the drops that flow from his every limb as He exerts himself in his union of love with all the Gopis.

तवाऽष्टकमिदं मुदा पठति सूरसूते सदा-
समस्तदुरितक्षयो भवति वै मुकुन्दे रतिः।
तया सकलसिद्धयो मुररिपु श्चसन्तुष्यति
स्वभावविजयो भवेद्वदति वल्लभः श्रीहरेः ॥ 9 ॥

IX. *tavā'ṣṭakamidam mudā paṭhati sūrasūte sadā-*
samastaduritakṣayo bhavati vai mukunde ratiḥ
tayā sakalasiddhayo muraripuśca santuṣyati
svabhāvavijayao bhaved vadati vallabhaḥ śrīhareḥ //

9. Removal of all sins and love for Mukunda result for the joyful and constant reader of this, your octet, o Daughter of the sun. By her come all spiritual powers, by her is Mura's Enemy gladdened, through her comes conquest of one's own nature, says Vallabha, Hari's dear one.

Introduction

From one point of view, "Yamuna's Octet" is by far the most important of the *Sixteen Verse-Treatise*, even though it is not a treatise at all. This hymn of praise (*stotra*) of the river-and-goddess Yamuna is the most widely known and most frequently used of the sixteen. Perhaps it is the only one used both in worship and outside of worship by devotees of the Path of Grace (*puṣṭimārga*). For example, in my compartment on the Gujarat Mail traveling from Mumbai to Ahmedabad, I met a woman highly placed in the art-publishing profession. She identified herself, when she discovered what subject I was researching, as a follower of the Pushtimarga, though not especially devout. Nonetheless, she soon extracted from her purse a compact copy of "Yamuna's Octet," beautifully inscribed in Sanskrit on parchment or leather pages. And, reading to me the first line, she asked me what I thought *siddhi* ("spiritual power") meant there.

Best known and oftenest used it may be, then; but why does this devotional hymn introduce a set of fifteen mini-treatises of theology? The answer universally acknowledged in the Pushtimarga is: as a *maṅgalācaraṇa*--"an auspicious introduction in the form of a prayer.. at the beginning of any undertaking or . . work of composition" (V.S. Apte). Perhaps for the Pushtimarga, then, but at least for us, some balance seems desirable between merely reading "Yamuna's Octet" for an auspicious beginning, and overstating its importance relative to the theological works that follow and are likely to form our more central concern.

Yet another mark of this hymn's importance is that it is commented upon by the Pushtimarga's four greatest theologians after Vallabha himself: namely, Vallabha's son and cofounder, Vitthalanatha (=Vitthala), Vitthala's son Gokulanatha, and Hariraya and Purushottama. Vitthala's commentary (*vivṛti*) has special authority, since the words of both cofounders are considered infallibly true by their followers. This belief is well demonstrated here, since Hariraya's work is a sub-commentary on

Vitthala, rather than an independent commentary, and Purushottama follows with a sub-sub-commentary. Gokulanatha's contribution consists of completing Vitthala's commentary, which stops after stanza six.[1]

Commentary

The fact that this hymn to Yamuna is an octet is the first matter that draws Vitthala's attention briefly and Hariraya's more systematically. Vitthala says: "In order to indicate that the Blessed Lord has given Yamuna his eightfold Power, (Vallabhacarya) praises (her) with eight stanzas."[2] Hariraya immediately specifies the 'Power' described in each stanza: "And that eightfold power is of the path of Grace, as follows: (Yamuna is) (1) source of all spiritual powers; (2) strengthener of love of the Blessed Lord; (3) sanctifier of the earth in that she makes pure the causes of fitness for experiencing him, by removing the obstacles to a relation with the Blessed Lord; (4) effortless produceer of a relation with him because her qualities are identical with the Blessed Lord's; (5) remover of (the effects of) the Kali-age from those dear to the Blessed Lord; (6) establisher of the superiority of those who belong to the Blesed Lord; (7) cause of making (others) dear to the Blessed Lord; (8) accomplisher of newness of body."[3]

Just one more list is necessary to get us started fully--the list that answers my fellow traveler's question about what are "all" the "spiritual powers" which Yamuna is "source" of, according to stanza one. Vitthala gives us four 'powers' which have a strong Path of Grace flavor, and then adds "etc.": 'all spiritual powers' means attainment of a body fit for worshipping the Blessed Lord visibly present, vision of his games, experience of his moods, total love (of him), etc.:"[4] Hariraya completes the list with a consistent logic by naming four other 'powers'--the counterparts in separation from Krishna of the above four, which apply to union with Krishna. Thus a devotee may gain (1) a body possessed by the Blessed Lord in terms of interior appearances eventhough there is external separation; (2) vision of the Lord's Games manifest interiorly by a transformed vision; (3) experience of the moods of Krishna embodied in a form created by one's love; (4) the total love characteristic of the time of separation.[5]

2. In this stanza Vallabha describes poetically Yamuna's origin and course. And, highlighting as always Yamuna's central charateristic, her connection with Krishna, Vallabha portrays her as being carried to Vraja in a palanquin, like a bride in procession, "making Mukunda's love grow ever stronger" as he awaits her. It is Purushottama who reveals Vallabha's allusion to a bridal procession when he comments: "the 'swing' is a palanquin."[6]

3. This stanza is also generally clear, except for the phrase "this loved one prized as transcendent by Krishna" (*kṛṣṇatūryapriyām*), which, suprisingly, is not commented upon by Vitthala. Fortunately, Hariraya and Purushottama comment at length on why Yamuna is called 'fourth' (*tūrya*; our "transcendent"). Hariraya says that, among the women most beloved by Krishna, Svamini, known in other Vaishnava systems as Radha, is 'first, or chief' (*mukhya*). 'Second' are the milkmaids (*gopī*) who are kept at home--not allowed to go out to meet Krishna in the forest. 'Third' are the young virgin Gopis who did go out to meet Krishna and who are his very own (*svakīyā*). And Yamuna is 'the fourth'--the most beloved, not the fourth best--because, besides playing his love games with the Gopis in this river, Krishna played a separate game with Yamuna herself, in that she touched all the parts of his body as he sported in her waters.[7]

Purushottama adds, without contradicting Hariraya, that *tūrya* can mean 'transcendent' (*nirguṇa*) as well as 'fourth'--transcendent, that is, of the three 'qualities' (*guṇa*) of existence. Shyam Manohar Goswamy points out that Yamuna is considered the head of the fourth "group" (*yūtha*) of Gopis, the transcendent (*nirguṇa*) group, in Pushtimarga worship and literature.

4. Vitthala points out the skilfully executed central feature of this stanza: that its many adjectival pharases may be interpreted in the vocative case if taken as feminine, thus referring to Yamuna, or in the locative if masculine, referring to the Lord.[8] Thus the near-identity of Krishna and Yamuna, evident also in her epithet--alluded to here--*Krsna* ("Black One"), is demonstrated. And the references to the royal ascetic Dhruva and the sage Parashara commemorate the fact that it was on the banks of the Yamuna that Vishnu/Krishna appeared and granted to Dhruva the boon of eternal stability--being fixed in the heavens as the North Star--and gave to Parashara his union of love with Satyavati, which begot the greatest of poet-sages, Vyasa.

5. In this stanza, and again in the seventh, Vallabha exalts Yamuna's sacredness by turning the tables on ordinary opinion. Ganga, the "giver of all spiritual powers," is commonly thought to be the most sacred of all rivers. but Vallabha uses this belief as a vehicle to make Yamuna's sacredness stand out all the more, when he says that Ganga acquired her greatness "only because she flowed together with Yamuna." The reference, of course, is to the confluence of the two rivers near Allahabad. Vallabha repeats the same belief in stanza seven, adding that the followers of the Path of Grace prefer and worship Yamuna rather than Ganga. Again, in stanza five Ganga is indeed a "giver of all spiritual powers"--the very

powers already associated with Yamuna in stanza one, says Hariraya--but "only because she (has) flowed together with Yamuna." Thus Yamuna is the 'source' or 'cause' (*hetu*) of all spiritual powers, while Ganga is a 'giver' of them.

As if this did not raise her high enough among the women in Lord Krishna's life, Vallabha goes on to compare Yamuna favorably with Krishna's wife Lakshmi. He even says Lakshmi is "co-wife, as it were" (*sapatnīva*) with Yamuna, who is not one of Krihsna's wives.

6. Vallabha here plays upon the similarity of the names Yama ("Death") and Yamuna, commonly thought of as brother and sister. One of the rewards of the worship of Yamuna, especially by means of drinking her maternal "milk' (*payas*), i.e., her water, is freedom from the torments which Yama inflicts upon a person after death.

7. When Vallabha here prays to Yamuna for "newness of body," the question of the meaning of this gift naturally arises. Shyam Goswamy clarifies the matter best by distinguishing between the phrase Vallabha uses, *tanunavatva*, "newness of body," and a very similar and relevant phrase, *navatanutva,* "having a new body."[9] Newness of body, continues Goswamy, refers to the highest reward on the Path of Grace, the one called "transcendent power, or capacity for the transcendent" (*alaukikasāmarthya*) in "'The Reward of Worship" (*Sevāphalam*), the last of our sixteen verse-treatises. This reward is given during life, and transforms the devotee's present body and mental powers so that experience of Lord Krishna and his games is possible, even frequent. "Having a new body," on the other hand, refers to the third reward mentioned in "The Reward of Worship," i.e., "a body fit for worship of the Lord in Vaikuntha and the other heavens" (*sevopayogideho vaikunṭhādiṣu*). This reward comes after death, and confers a new body, and so, according to Goswamy, the devotee's prayers uttered by Vallabha here asks Yamuna for the highest grace of the Pushtimarga, the gift of constantly available, vivid love of God. It is the Path of Grace's equivalent of *jivanmukti*, "liberation while still living." We shall see some examples of it later.

8. Gokulanatha explains the premise of the stanza by saying that it would be possible rightly to praise Yamuna insofar as she is like a "co-wife," and so an equal of Lakshmi, who is widely praised in the world. But by Vallabha's additionally addressing her as "beloved" (*priyā*), Yamuna's superiority, and her transcendence of more praise, is established. And her superiority... (as above) is spelled out when "liberation" (*mokṣa*) is described as the highest reward of devotion to Lakshmi, while Yamuna's "far greater story"takes us deep into the supreme expression of devotion,

since Yamuna's water Add's *still* emobdy and contain the fluid-essences (*jalāṇurasabindu*, says Gokulanatha) of the love games of Krishna and the Gopis. Thus Yamuna still embodies physically the supreme expressions of God's love, and connects present-day devotees with them.

9. Vallabha binds the beginning and end of his hymn together in this stanza, which is a statement of reward (*phalaśruti*) for reading the work, by promising certain rewards to the "joyful" reader, just as he had bowed "joyfully" (*mudā*, in both cases) to Yamuna in stanza one. A suitable reminder that the object of Vallabha's entire Path of Grace-devotion is to recover the fulness of our Joy (*ānanda*).

By way of general observation, it is interesting that the *Sixteen Verse-Treatises* have begun with a direct, prayerful and practical expression of loving devotion, rather than with theoretical theology. Our meeting Yamuna has not only given our endeavor an atmosphere of auspiciousness, but has introduced us into two of the Pushtimarga's most important contexts: (1) that of daily religion, in that we have seen something of how worship (*sevā*) operates, and (2) still more prominent here, the context of the archetypal story of Krishna, the cowherds of Vraja, and especially the Gopis, who both worshipped in Yamuna and enjoyed their worship's reward, Krishna himself, in Yamuna.

Yamuna is the most revered female figure in the Pushtimarga, observes Goswamy.[10] For example, an image of Svamini/Radha cannot be worshipped alone, but only along with Krishna, whereas an image of Yamuna can be worshipped by itself. Further, Yamuna is considered a flow of grace-devotion, whereas Ganga's flow is one of devotion according to scriptural limitations (*maryādābhakti*). Yamunā was not only part of Krishna's games *in illo tempore*--at that sacred time; she *still* embodies and represents devotion, and thus is worshipped both as *bhakti* and as a granter of *bhakti*. Yamuna is the devotees' connection with Krishna's life on earth-physically, historically, and spiritually. Shyam Goswamy takes a few grains of Yamuna sand in his mouth before daily worship. Likewise, a container of Yamuna water is brought every day by bus from Mathura to the Pushtimarga's geatest shrine, Nathdvara in R ajasthan. And finally in this list of glimpses of Yamuna's place in the Pushtimarga: when I visited the large and multi-faceted Bhagavat Vidyapith in Sola, near Ahmedabad, the three images worshipped in the spacious main shrine were Krishna as Shri Nathji, with Rani ("Queen") Yamunaji on his left and Vallabhacharya on his right.

Notes and References

1. As Purushottama has pointed out and Shyam Manohar Goswamy has incorporated in his edition of *Yamunāṣṭakam* (in *Ṣoḍaśagranthāḥ* Vol. I. edited and published privately by Goswamy (Bombay : 1980). pp. 26-27.
2. Skt. *bhagavtā 'ṣṭavidhaiśvaryaṁ kālindyai dattamiti jñāpanāyāṣṭabhiḥ ślokaiḥ stuvanti.* pp. 5-6 of *Śrīyamunāṣṭakam*, in *Ṣoḍaśagvanthāḥ, op. cit.*
3. Skt. *taccaiśvaryamaṣṭavidham puṣṭimārgīyam. tathāhi. (1) sakalasiddhihetutvam. (2) bhagavadbhāvavardhakatvam. (3) bhagavatsambandhapratibandhanirākaraṇena tadanubhavayogyatāhetuśuddhisampādakatvarūpam bhuvanapāvanītvam. (4) bhagavatsamānadharmavattvādanāyāsena tatsambandhasampādakatvam. (5) bhagavatpriyakalinivārakatvam. (6) bhagavadīyotkarṣādhāyakatvam. (7) bhagavatpriyatvasampādakatvam. (8) tanunavatvasādhakatvam ceti. Ibid.*, p.6.
4. Skt. *sākṣādbhagavatsevopayogidehāptitallīlāvalokanatadrasānubhavasarvātmabhāvādayaḥ sakalasiddhayo jñeyāḥ. Ibid.*, pp.6-7.
5. Skt. *ādipadādviyoge 'pyantaḥprākaṭyātkośapratimānyāyena bhagavadāviṣṭadehasiddhiḥ. parāvṛttacakṣuṣā 'ntarāvirbhūtaprabhulīlāvalokanasiddhiḥ. bhāvātmakasvasvarūpeṇa tadātmakatadrasānubhavasiddhiḥ. virahasāmayikasarvātambhāvasiddhiḥ Ibid.*, p.7.
6. Skt. *dolā śibikā. Ibid.*, p.13.
7. Skt. *tatraikā mukhyā bhagavataḥ svāminīsarvavilakṣaṇā . . . śrutirūpā gopagṛheṣu sthitāḥ sarvātmabhāvavatyaḥ prauḍhā ekāḥ. . tathā kumārikā vrajasthā ananyapūrvā vivāhābhāve 'pi vasanādānena svakīyāḥ kṛtāścā 'parāḥ. caturthī śrīyamunā tasyāmapi krīḍāvyājena sarvāṅgasambandhasampādanena svātantryeṇa tayā saha krīḍeti sā caturthī. ata evaitadabhiprāyeṇa tatra turyapriyātvoktirna tu turyabhāryātvoktiriti nā 'nupapattiḥ kācit. Ibid.*, p.16
8. Skt. *bhagavatsamānadharmatvam jñāpayituṁ tathā viśeṣaṇairāhurananteti. prabhau saptamyantāni viśeṣaṇani. tatpriyāyāṁ sambuddhirūpāṇi. Ibid.*, p. 16.
9. Shyam Manohar Goswamy gave this explanation during our study session on *Yamunāṣṭakam*, September 10, 1993.
10. From our study session of September 6, 1993.

A Guide For Beginners

नत्वा हरिं सदानन्दं सर्वसिद्धान्तसंग्रहम् ।
बालप्रबोधनार्थाय वदामि सुविनिश्चितम् ॥ 1 ॥

I. *natvā hariṁ sadānandaṁ sarvasiddhāntasaṁgraham /*
bālaprabodhanārthāya vadāmi suviniścitam //

1. Having bowed before Hari, who is joy eternal, I present this clear, sure summary of all doctrines, with the aim of instructing beginners.

धर्मार्थकाममोक्षाख्या श्चत्वारोऽर्था मनीषिणाम् ।
जीवेश्वरविचारेण द्विधा ते हि विचारिता: ॥ 2 ॥

II. *dharmārthakāmamokṣākhyāścatvārorthā manīṣiṇām /*
jīveśvaravicāreṇa dvidhā te hi vicāritāḥ //

2. The wise recognize four goals of human life, namely *dharma, artha, kāma,* and *mokṣa*. And these have been ascertained in two ways: by human teaching and by the Lord's teaching.

अलौकिकास्तु वेदोक्ता: साध्यसाधनसंयुता: ।
लौकिका ऋषिभि: प्रोक्तास्तथैवेश्वरशिक्षया ॥ 3 ॥

III. *alaukikāstu vedoktāḥ sādhyasādhanasaṁyutāḥ /*
laukikā ṛṣibhiḥ proktāstathaiveśvaraśikṣayā //

3. The transcendent (aspects of the four goals) have been set forth in the Vedas, along with the desired attainments and the means of attaining them. The ordinary (aspects) have been proclaimed by the sages as well as by the Lord's own instruction.

लौकिकांस्तु प्रवक्ष्यामि वेदादाद्या यत: स्थिता: ।
धर्मशास्त्राणि नीतिश्च कामशास्त्राणि च क्रमात् ॥ 4 ॥
त्रिवर्गसाधकानीति न तन्निर्णय उच्यते ।
मोक्षे चत्वारि शास्त्राणि लौकिके परत: स्वत: ॥ 5 ॥
द्विधा द्वे द्वे .....

IV-VIa. *laukikāṁstu pravakṣyāmi vedādādyā yataḥ sthitāḥ /*
dharmaśāstrāṇi nītiśca kāmaśāstrāṇi ca kramāt //
trivargasādhakānīti na tannirṇaya ucyate /
mokṣe catvāri śāstrāṇi laukike parataḥ svataḥ //
dvidhā dve dve . .

4-6a. I will explain the ordinary, since the transcendent have been established from the Vedas. The treatises on *dharma,* on conduct (*nīti*=*artha*), and on the erotic (*kāma*), are the respective means for attaining those three goals. Hence they will not be discussed here. As regards liberation (*mokṣa*), there are four traditions among the ordinary teachings, (divided) twofold, two (based) on one's own efforts and two on the help of others.

.....स्वतस्तत्र सांख्ययोगौ प्रकीर्तितौ ।
त्यागात्यागविभागेन सांख्ये त्यागः प्रकीर्तितः ॥ 6 ॥

VI. *. .svatastatra sāṁkhyayogau prakīrtitau /*
tyāgātyāgavibhāgena sāṁkhye tyāgaḥ prakīrtitaḥ //

6. Two ways are taught, Samkhya and Yoga, for achieving liberation by one's own efforts, and they are distinguished according to renunciation or non-renunciation. In Samkhya renunciation is taught.

अहन्ताममतानाशे सर्वथा निरहङ्कृतौ ।
स्वरूपस्थो यदा जीवः कृतार्थः स निगद्यते ॥ 7 ॥

VII *ahantāmamatānāśe sarvathā nirahaṁkṛtau /*
svarūpastho yadā jīvaḥ kṛtārthaḥ sa nigadyate //

7. When, after the sense of "I" and "mine" have been destroyed, and egoism rejected completely, the soul stands in its own natural state, then it is said to have reached its goal.

तदर्थं प्रक्रिया काचित् पुराणेऽपि निरूपिता ।
ऋषिभिर्बहुधा प्रोक्ता फलमेकमबाह्यतः ॥ 8 ॥

VIII *tadarthaṁ prakriyā kācit purāṇe pi nirūpitā /*
ṛṣibhir bahudhā proktā phalamekamabāhyataḥ //

8. Some practical method towards that end has been pointed out in the Books of Antiquity (*Purāṇa*) as well, but there are many differences of teaching among the sages who proclaim this path. Yet they all teach one

and the same Final reward--as long as they are not outside (the Vedic tradition).

अत्यागे योगमार्गो हि त्यागोऽपि मनसैव हि ।
यमादयस्तु कर्त्तव्याः सिद्धे योगे कृतार्थता ॥ 9 ॥

IX. *atyāge yogamārgo hi tyāgo pi manasaiva hi /*
yamādayastu karttavyāḥ siddhe yoge kṛtārthatā //

9. Non-renunciation characterizes the Yoga-path, since the renunciation proper to it is mental only. "Restraints" and the other (seven) practices must be perfected, and when discipline (*yoga*) has been fully accomplished, the goal has been reached.

पराश्रयेण मोक्षस्तु द्विधा सोऽपि निरूप्यते ।
ब्रह्मा ब्राह्मणतां यातस्तद्रूपेण सुसेव्यते ॥ 10 ॥

X. *parāśrayeṇa moksastu dvidhā so pi nirūpyate /*
brahmā brāhmaṇatāṁ yātastadrūpeṇa susevyate //

10. Two forms of liberation through dependence on another are taught as well. Brahma has become (the divinity of) brahmanhood. One does well to worship him in that form.

ते सर्वार्था न चाऽद्येन शास्त्रं किञ्चिदुदीरितम् ।
अतः शिव श्च विष्णु श्च जगतो हितकारकौ ॥ 11 ॥
वस्तुनः स्थितिसंहारौ कार्यौ शास्त्रप्रवर्त्तकौ।
ब्रह्मैव तादृशं यस्मात् सर्वात्मकतयोदितौ ॥ 12 ॥

XI-XII. *te sarvārthā na cā 'dyena śāstraṁ kiṁciduditam/*
ataḥ śivaśca viṣṇuśca jagato hitakārakau//
vastunaḥ sthitisaṁhārau kāryau śāstrapravarttakau /
brahmaiva tādṛśaṁ yasmāt sarvātmakatayoditau //

11-12. The four goals people strive for are not all granted by Brahma, though in one tradition something of the sort has been discussed. Therefore Vishnu and Shiva are the helpers of the world, who are responsible for the maintenance and destruction of the universe, and who have promulgated the authoritative treatises. It is Brahman alone that has taken the forms of (Vishnu and Shiva), since the scriptures declare that these two are the Self of all things.

निर्दोषपूर्णगुणता तत्तच्छास्त्रे तयोः कृता ।
भोगमोक्षफले दातुं शक्तौ द्वावपि यद्यपि ॥ 13 ॥
भोगः शिवेन मोक्षस्तु विष्णुनेति विनि श्चयः ।

XIII-XIVa. nirdoṣapūrṇaguṇatā tattacchāstre tayoḥ kṛtā /
bhogamokṣaphale dātuṁ śaktau dvarūpi yadyapi //
bhogaḥ śivena mokṣastu viṣṇuneti viniścayaḥ /

13-14a. The flawless and complete perfection of these two has been demonstrated in the treatises which describe each of them. And, though each is capable of granting both worldly enjoyment and liberation, it is certain that Shiva grants enjoyment, and Vishnu liberation.

लोकेऽपि यत्प्रभुर्भुङ्क्ते तन्न यच्छति कर्हिचित् ॥ 14 ॥
अतिप्रियाय तदपि दीयते क्वचिदेव हि ।
नियतार्थप्रदानेन तदीयत्वं तदाश्रयः ॥ 15 ॥
प्रत्येकं साधनञ्चैतद् द्वितीयार्थे महाञ्छ्रमः ।

XIVb-XVIa. loke 'pi yatprabhurbhuṅkte tanna yacchati
karhicit //
atipriyāya tadapi dīyate kvacideva hi /
niyatārthapradānena tadīyatvaṁ tadāśrayaḥ //
pratyekaṁ sādhanañcaitad dvitīyārthe
mahāñ śramaḥ /

14b-16a. In ordinary life a lord never gives away what he himself enjoys, though exceptionally he gives even that to someone he loves very much. When these two grant the reward each is expected to give, the result is either the relationship of "belonging to him" or that of "refuge in him"-- and there are separate means for attaining each of these two. But great difficulty is involved in getting the second (possible gift).

जीवाः स्वभावतो दुष्टा दोषाभावाय सर्वदा ॥ 16 ॥
श्रवणादि ततः प्रेम्णा सर्वं कार्यं हि सिद्ध्यति ।
मोक्षस्तु सुलभो विष्णोर्भोग श्च शिवतस्तथा ॥ 17 ॥

XVIb-XVII. jīvāḥ svabhāvato duṣṭā doṣābhāvāya sarvadā //
śravaṇādi tataḥ premṇā sarvaṁ kāryaṁ
hi siddhyati /
mokṣastu sulabho viṣṇorbhogaśca śivatastathā //

16b-17. Souls are inherently defective. To free themselves forever of their defects, they should practice "hearing" and so forth. For by the love which results from these practices, everything is accomplished that needs to be accomplished. Liberation is easy to obtain from Vishnu, and likewise enjoyment from Shiva.

समर्पणेनाऽऽत्मनो हि तदीयत्वं भवेद्ध्रुवम् ।
अतदीयतया चाऽपि केवल श्चेत्समाश्रितः ॥ 18 ॥
तदाश्रयतदीयत्वबुद्ध्यै किञ्चित्समाचरेत् ।
स्वधर्ममनुतिष्ठन् वै भारद्वैगुण्यमन्यथा ॥ 19 ॥
इत्येवं कथितं सर्वं नैतज्ज्ञाने भ्रमः पुनः ॥ 20 ॥

XVIII-XIX. samarpaṇenā 'tmano hi tadīyatvam
bhaveddhruvam /
atadīyatayā cā 'pi kevalaścetsamāśritaḥ //
tadāśrayatadīyatvabuddhyai kiṁcitsamācaret /
svadharmamanutiṣṭhan vai
bhāradvaiguṇyamanyathā //
ityevaṁ kathitaṁ sarvaṁ naitajjñāne
bhramaḥ punaḥ //

18-19. For when one offers oneself entirely, the relationship of "belonging to him" is sure to result. And even if a person does not belong to the Lord, but has merely taken refuge in him, then he should do something in order to acquire the conviction of belonging to him as well as taking refuge in him, while continuing to observe the rules of his state in life. Were he not to do both, the burden of his life's faults would be doubled. With this, all has been said; knowing this, there will be no more straying into error.

Introduction

After the poetic, devotional beginning constituted by the praise of and prayers to Yamuna, the *Sixteen Verse-Treatises* re-commences, as it were, with a general theological introduction, the "Guide for Beginners" (*Bālabodhaḥ*). Correspondingly, Vallabha switches from the deliberate stanza-structures of "Yamuna's Octet" to the most common Sanskrit verse-form, the *anuṣṭubh* or *śloka*--the dominant metre of the Sanskrit epics and *purāṇas*. This simpler style and this theological content will remain dominant throughout the *Sixteen Verse-Treatises*.

Placing himself at the center of the Hindu tradition broadly viewed, Vallabha here presents concisely all the paths to liberation (*mokṣa*) that exist aside from, or in addition to, the Vedas and his own Path of Grace-Devotion (*puṣṭibhakti*). Vallabha's tradition contextualizes this verse-treatise by remembering it as composed for Narayan Das, a devotee whom Vallabha initiated but did not allow, because of Narayan's inconsistency of character, to perform full and regular worship (*sevā*) of Krishna.[1] So, the "Guide for Beginners" reflects, with a certain poetic justice, its audience, Narayan Das, insofar as this verse-treatise makes only certain incomplete allusions, and those at the end, to the more thoroughgoing love involved in the Path of Grace. But positively, these very allusions constitute an essential part of a good introductory treatise: a foreshadowing of the major themes of the verse-treatises to come. Thus Vallabha's teaching, in verses fifteen to nineteen here, of "belonging to him" and "refuge in him" with respect to Shiva and Vishnu in the Pashupata and Pancharatra traditions, respectively, will extend fruitfully into more strictly Vedic-Vedantic devotion and, especially, into Krishna's Grace Devotion."Belonging to him" (*tadīyatva*), for example, will be the central them of the fifth and sixth verse-treatises, *Siddhāntarahasyam* and *Navaratnam*, as well as others. And "refuge in him" (*tadāśraya*) is the focus of the eighth and ninth, *Vivekadhairyāśrayaḥ* and *Śrīkṛṣṇāśrayaḥ*, with prominent mention elsewhere.

Commentary

1. Vallabha begins by mentioning the keystone of the Hindu tradition-the "four goals of human life": *dharma*, observance of the personal and societal rules of life; *artha*, the acquisition and use of wordly things; *kāma*, erotic love, the sexual life; and *mokṣa*, liberation from the cycle of births and deaths.

2-4. Vallabha next makes several distinctions which bear upon two sources of teachings concerning the four goals, and which both he and his commentators assure us refer to the same twofold contrast. Thus, "the Lord's teaching" "the transcendent" (*alaukika*) "the Vedas" is contrasted with "human teaching" "the ordinary" (*laukika*) the non-Vedic.[2] In verse four Vallabha, noting that "the transcendent have been established from the Vedas," politely excuses himself from treating this aspect of the question. And as far as the "ordinary," Vallabha further specifies his scope by telling us that the first three goals have been treated comprehensively in the treatises which bear their names, and so he will deal exclusively with the ordinary teachings on the fourth goal, liberation.

5. Vallabha now proceeds to tell us that there are four "traditions," or "treatises" (*śāstra*) on liberation.[3] They are the Samkhya and Yoga philosophies, which teach that one's own efforts can bring freedom; and the Shaiva and Vaishnava traditions, which rely on the help of the higher gods. It is important to note that, for Vallabha, these four are the only traditions whose philosophies are correct. Only by following the teachings and practices of one of these schools can one achieve liberation.

6. Here Samkhya and Yoga are introduced, and are distinguished on the basis of Samkhya's teaching "renunciation," and Yoga's teaching "non-renunciation." Some doubt is possible about the meanng of "renunciation," since Vallabha uses the word *tyāga* rather than the more specific and technical term *saṁnyāsa*, also best translated 'renunciation." But, as the commentator Dvarakeshvara points out, Vallabha himself clarifies the matter of whether Samkhya intends complete renunciation in verse nine by saying that Yoga's "non-renunciation' is so named because it is a "renunciation" that is "mental only". Dvarakeshvara's words: "In Samkhya renunciation is according to the distinction of (both) outer and inner. But in Yoga it is inner only."[4] Therefore, Vallabha probably intends Samkhya's renunciation to include possessions, home, family life, etc., as well as interior dispositions.

7. But this verse shows beautifully how complete the inner renunciation must also be in Samkhya. For Vallabha presents Samkhya's essentials

in terms of the removal of the ego and its thirst for possessions in favor of the soul's discovery of its true reality. Some of Purushottama's comments will give detail to the picture here, and show the context of renunciation as well: "The Master Ishvarakrishna has taught the renunciation of the sense of 'I' and 'mine' as a means for attaining knowledge . . . By the renunciation of all that is not the self, discrimination comes to fulfilment . . . 'egoism is rejected completely,' i.e., in all ways indifference exists." Lastly, when Vallabha describes Samkhya's ideal with the words "the soul stands in its natural state," Purushottama explains: "stands in its own natural state' . . . (means) 'the soul' exists in its own self-luminious light, without any objects."[5] Samkhya's liberation, then, is a hard-won, but absolute, self-sufficiency.

8-9. After a verse acknowledging the complexity of the Samkhya source-material, Vallabha deals more briefly with the Yoga path. This is facilitated by the fact that the latter shares in common with the former almost all its philosophical doctrines. One important difference, already referred to, is that the Yoga path's renunciation--its rejection of egoism--is "mental only." As Purushottama says, this consists in meditating on statements like "I do not actually do anything" (*Bhagavad Gita* 5:8)[6] rather than in actual renunciation. Lest the Yoga path be accused of lacking rigor, however, Vallabha goes on to say that Patanjali's famous eight "limbs" or "parts" (*aṅga*) of Yoga must be mastered fully, "inside and out" (*bāhyābhyantara*), as Purushottama says. After the highest meditative *samādhi* has been attained, then, the discipline that is Yoga is accomplished and the goal of liberation reached. Yoga's liberation is, not suprisingly, described by Purushottama as almost identicaal with Sāṁkhya's: "the self's accomplishment of liberation in the form of abiding in its natural state."[7]

10. Vallabha now announces the beginning of the second and major part of his treatise, by taking up the theme of the liberation that is obtained by a person's dependence on another. In developing this topic, Vallabha speaks of the three great gods of the Hindu *trimūrti*,[8] Brahma, Vishnu, and Siva, in their proper order. Brahma he treats separately, for reasons that quickly become evident, and Vishnu and Shiva together.

It is essential to realize that Vallabha is not speaking here about the Supreme God, or about the Highest Brahman. He will introduce his teachings on this subject in the next treatise, where he will also point out that this Triad are lower forms which the Supreme Krishna/Brahman takes in order to preside over the constituents of the universe. Vallabha is not teaching what he considers to be the highest reality in this treatise. Rather

he is keeping to his stated purpose of explaining the most elementary and widespread doctrines of the Hindu tradition, in order to give beginners a general outline of understanding.

Three things are said about Brahma before he is more or less dismissed from consideration. Vallabha begins, in the second part of verse ten, with a cryptic phrase which sends us scurrying to the commentators for help. He says, literally: "Brahma has gone to brahman-ness" (*brahmā brāhmaṇatāṁ*). Purushottama prefaces his interpretation of this phrase by listing two reasons why Brahma, who once had many worshippers, has declined from his place of equality with Vishnu and Shiva: (1) the curse which his daughter Sarasvati placed on Brahma because of his incestuous designs upon her; (2) Brahma's conflict of interest with granting liberation, since that would defeat his special work as Creator[9]. Consequently, Brahma does not grant liberation, says Purushottama. But what does it mean that he has "gone to brahman-ness?" Purushottama proceeds to refer to and approve of an interpretation of that phrase which is most clearly explained by Shyam Manohar Goswamy[10]. Vallabha and his followers--alone in the Hindu tradition--hold that "brahman-hood" or 'brahman-ness" (*brāhmaṇatā*), the sacred or sacramental character associated with being a brahman, is infused by the sacred thread ceremony (*upanayana*), rather than being present by reason of one's birth in a Brahman family. And the presiding deity of this brahmanhood is Brahma. Therefore, Brahma's role in active Hindu religious life is as presiding deity of this sacred power, "brahmanhood," which would appropriately be invoked and worshipped in such activities as seeking Vedic knowledge, which is within the domain of "brahmanhood". This is why Vallabha makes his second assertion about Brahma: "one does well to worship him in that form" (*tadrūpeṇa susevyate*)--that is to say, one does not worship Brahma directly, but in the course of worshipping brahmanhood (in the form of the specific Brahman preceptor) for the purpose of knowing the Vedas, etc. Here is the way Purushottama explains the idea: "Or (Brahma) 'has gone to' presidership as the deity called Brahman, who is all too aware of the differences of the (four) classes, and 'in that form', i.e., in the form of the Brahman (teacher or priest), 'is well', indeed more than well, for the sake of knowledge of Brahman, and for learning the Vedas, and for gaining the splendor of Brahmanhood, etc., 'worshipped', but not as a giver of liberation"[11].

11-12. Vallabha begins verse eleven by making the point we have already seen touched in Purushottama's commentary--that Brahma does not grant freedom, although he can grant the other three goals of life. And

the section on Brahma comes to an end with a phrase warning the beginners (*bāla*) away from a treatise or tradition (*śāstra*) which seems to teach something about Brahma as a giver of freedom.[12]

And now Vallabha introduces the two main subjects of his treatise: Vishnu and Shiva. Unlike Brahma, these two grant all four of the goals of life, and "therefore," says Vallabha, they merit the title "helpers of the world". They are also, respectively, the Maintainer and Destroyer of the universe, as the Hindu tradition unanimously asserts. Furthermore, Vishnu and Shiva "have promulgated the authoritative treatises" (*śāstrapravarttakau*). Purushottama tells us that the reference here is to the Pancharatra treatises in the case of Vishnu, and the Pashupata in the case of Shiva. These treatises, continues Purushottama, have the same subject-matter as and do not contradict the primary scriptures (*śruti*), and are therefore "authoritative".

Vallabha's next sentence is important for conceiving of Vishnu and Shiva relative to Brahman, the Absolute of Vedanta scripture and theology. Of many possible interpretations of Vallabha's words, I follow Purushottama, on grounds of greater probability, clarity, and economy. The main assertion--"It is Brahman alone that has taken the forms (of Vishnu and Shiva)"-- is derived by him in the following way: "Brahman alone is such', i.e.,possessing the form of Shiva and possessing the form of Vishnu." This truth is taught, he continues, in those Upanishads in which Brahman takes the form of Shiva, such as the Shvetashvatara and Kaivalya, and of Vishnu, such as the Mahanarayana and Bala.[13] Further, we know it is Brahman that has taken the forms of Vishnu and Shiva, says Vallabha, "since these two are declared to be the Self of all things." This causal statement is conclusive because it is impossible in Vedanta thought, of which Vallabha is a representative, for a being to be "the Self of all things" without being Brahman, the system's supreme reality. Purushottama expresses this same insight in terms of the theory of causality when he says: "(Brahman alone has taken the forms of shiva and Vishnu) because, in these respective treatises, Pashupata and Pacharatra, which do not contradict scripture, 'these two are declared to be the Self of all,' that is to say, these two have (each) been affirmed as (simultaneously) the efficient cause and the substantive cause."[14] Whatever is both the efficient and substantive cause of all that exists is, by metaphysical necessity, "the Self of all things." Nor can it be other than the supreme reality, Brahaman.

13-14a. The next part begins with a further reference to the fact that Vishnu and Shiva partake of the nature of Brahman. "Flawless and complete perfection"--the possession of all positive attributes in a transcendent way--is continually affirmed of Brahman in the Upanishads. Vallabha points out here that the treatises which teach Vishnu and Shiva as the supreme reality affirm the same fulness of perfection of them.

Vallabha's next sentence introduces a new topic: Shiva and Vishnu as granters of rewards. The two rewards most sought by worshippers, we discover, are worldly "enjoyment" (*bhoga*) and ultimate "liberation" (*mokṣa*). And Vallabha's teaching is that, though each god can grant both rewards, "Shiva grants enjoyment, and Vishnu liberation". Presumably a Shaiva teacher would arrive at a conclusion different from Vallabha's.

14b-16a. But Vallabha quickly justifies his teaching with an analogy: as an earthly lord will generally not part with what he relishes most, so Shiva the ascetic Yogi will not part with his freedom, nor will the Lord of Lakshmi ("Wealth"), Vishnu, give up enjoyment, though each willingly grants the other reward. Vallabha does recognize the exceptional case in which a lord gives even what he most enjoys to a very beloved servant. This seems a deliberate foreshadowing; for Vallabha, by teaching that a lord grants exceptional rewards to the devotee whom "he loves very much," and by pointing out in verse seventeen that the devotee accomplishes everything by love of the Lord, introduces into the *Sixteen Verse-Treatises* their central theme and moving force: the mutual love of God and the devotee.

It is still in the context of Shiva's and Vishnu's granting rewards that Vallabha, in verse fifteen, introduces two terms which further foreshadow the central emphases of the remaining verse-treatises: "belonging to him" (*tadīyatva*) and "refuge in him" (*tadāśraya*). Of the two, "belonging to him" is higher, but "refuge in him" is extremely valuable if one cannot attain "belonging". One or other of these relationships to the god occurs, says Vallabha, when either god "grants the reward he is expected to give." And separate means are specified in the treatises for attaining each of these relationships. Some comments regarding these means will occupy the remainder of this treatise. But, concludes Vallabha, it requires great effort to get the second reward, because of each god's respective attachment to it, as already mentioned.

16b-17. In the course of describing the means for attaining the relationship of "belonging to him," Vallabha makes an important theological statement: "souls are inherently defective." This idea clearly requires explanation. And Purushottama provides us with a useful one when he writes: "(souls) are defective--that is to say, they have particular defects based on tendencies born of ignorance, desire, and past actions--because of that innate attribute which takes the form of divinity, humanity, or de-

monic nature, and which is theirs by their nature, i.e., because they are distinguished by particular marks."[15] This explanation may seem circular until we remember that it is Krishna, the Supreme God, who, according to Vallabha, at creation makes what are actually "sparks," or particles, of himself into souls by connecting them with his power of ignorance, in order to play his Game (līlā) of creation. The souls then further particularize their ignorance by their own deeds over many lives. Originally and by nature they are Krishna, therefore, but as souls they are "inherently defective," since it was by their connection with ignorance that they became souls, and their subsequent deeds, all under the defective influence of ignorance, have made them the souls they are now. Vallabha's teaching resembles the Christian doctrine of original sin, insofar as there, too, souls are not in their pristine state defective or evil. Defectiveness appears early, but secondly, in both systems, and with this difference: in Christian teaching original sin stems from the actual human fault of Adam and Eve, whereas for Vallabha it is Krishna who connects the particles of himself with ignorance, in order to make the Game of creation possible.[16]

Vallabha's next sentence teaches how the souls can break free from these defects by pratising the series of means which Vallabha callas "'hearing' and so forth." By this he almost certainly is referring to the nine "parts" (*aṅga*) of *bhakti* given by Prahlada in the *Bhāgavata Purāṇa* namely: "Hearing (of his deeds), praising, and constantly remembering Vishnu, attendance at his feet, worship, greeting him (in song), servanthood, friendship, and offering oneself to him."[17] from the practice of all these "parts" of *bhakti*, continues Vallabha, the devotee develops a powerful love (*prema*) of God, which sweeps all obstacles before it--"by which everything is accomplished that needs to be accomplished." And what is it especially that is accomplished? The higher of the two relationships mentioned previously. *18a.* "For," says Vallabha, "when one offers oneself entirely, the relationsip of 'belonging to him' is sure to result." Thus Vallabha links the last and most important of the "parts" of *bhakti*, "offering oneself" (*ātmasamarpaṇa, ātmanivedana*), with the higher relationship of "belonging to him." And thus the practice of all the "parts" of *bhakti* first frees the devotee from all defects, and finally leads him to a very close relationship with his God. In this context, "liberation is easy to obtain from Vishnu, and likewise enjoyment from Shiva" (verse 17).

18b-19. Vallabha does not explicitly mention in this treatise any means for "taking refuge in him"--the root, according to Shyam Manohar Goswamy, of the path of surrender (*prapatti*), just as "belonging to him" is the root of the path of devotion (*bhakti*).[18] But he now addresses those

who have attained only that lower relationship, whether by a method described in the treatises or by the simplest words of surrender. They may progress, he teaches, from the lower relationship to the higher, by mentally cultivating the attitude of the higher relationship while engaging in practices favorable to their Lord and carrying out strictly their rules of life (*svadharma*). Some selections from Purushottama's commentary on this passage will tell us more explicitly what Vallabha means: "a persons's 'not belonging to him' means his failure, because of uncertainty,, to make a complete self-offering of the kind just described"; "to gain the conviction that 'I belong to him', he should 'do something' favorable to him, namely, 'hearing' and so forth, by which that same conviction becomes strong"; "and thus, after the conviction of belonging to him has matured, even the person who had merely taken refuge in him becomes exceedingly dear (to him)."[19] Last of all, Vallabha cautions that the devotee must both "do something" favourable to the Lord and perform "the rules of his state in life," i.e., his duties according to class and stage of life (*varṇāśramadharma*), says Purushottama. Otherwise he would offend doubly. This is so because, as Purushottama points out, a person would offend gravely by (1) not performing his particular duties (*svadharma*), and (2) he would increase the defects which he has inherently (*svabhāvato*), as described above, if he did not practice the "parts" of *bhakti*, which are favorable to the Lord and which alone can "free him forever of his defects." With this Vallabha's instruction for beginners is complete. Goswamy sees verses eighteen and nineteen as summarizing Vallabha's teaching for the entire *Sixteen Verse-Treatises*, in that the line of "doing something" in order to belong to the Lord is carried out in, for example, "The Pearl-Necklace of Doctrines" and "Strengthening Devotion," the third and eleventh treatises, while "refuge in him" is elaborated in the eighth and ninth treatises, "Wisdom, Patience, and Refuge," and "Refuge in Krishna," among others.

Notes and References

1. See Shyam Manohar Goswamy's citation of the relevant passages from the *Eighty-four Vaishnavas*, on the first two pages (unnumbered, as is the case in all sixteen of his introductory essays) of his "Introduction" (*Grantha-paricaya*) to *Bālabodhaḥ*, in volume one of *Ṣoḍaśagranthāḥ* (*op. cit.*). I rely here also on Goswamy's explanation in our study session of September 6, 1993.
2. The most distinguished commentator, Purushottama--noting his agreement with his predecessor Dvarakeshvara--glosses Vallabha's distinctions as follows: "By the word 'Lord' (in verse two), the Veda is to be understood,

according to Dvarakeshvara. And having thus demonstrated the twofold distinction, (Vallabhacharya) has then expressed the essence of the Lord's teachings in the words, 'The transcendent' (verse three) . . . (but) 'the ordinary' are those established in *smṛti* (the non-Vedic scriptures)" (Skt. *iśvarapadena vedo gṛhyata iti dvārakeśvarāḥ. Evaṁ dvaividhyamupapādya iśvaravicāritānāṁ svarūpamāhuralaukikā ityādi . . .(dharmādayo) laukikāḥ smṛtisiddhā ityarthaḥ.*) *Op.cit.*, vol. 1, *Bālabodhaḥ*, pp. 18-19.

3. I will translate *śāstra* by "treatise" when the reference is to an individual work, and by "tradition" when several works, especially as interpreted by a living group of followers, are intended.
4. Skt. *sāṁkhye tyāgo bāhyābhyantarabhedena. yoge tvāntara eva. Op. cit.*, vol. 1, p.38.
5. Skt. (for all four quotations from Purushottama): *iṣvarakṛṣṇācāryeṇā 'hantāmamatātyāgo jñānasādhanatvenoktaḥ . . . anātmanāṁ tyāgād vivekasya siddhir . . bhavati . . . 'sarvathā nirahaṁkṛtau' sarvathodāsīnatve sati . . . 'svarūpastho' . . nirviṣayaprakāśātmatvena vidyamāno . . 'jivaḥ'. Ibid.*, p. 22.
6. Skt. *manasaiva tyāgo "naiva kiṁcit karomi" ityādyuktatvāt. Ibid.*, p. 23.
7. Skt. *ātmanaḥ svarūpāvasthānarūpamokṣasiddhir. Ibid.*, p.23.
8. Perhaps Apte's simple translation of this word as "Triad" is the best. Certainly for purposes of scholarship, the translation "Trinity" is confusing and inaccurate. Purushottama gives us a correct idea of the function of this "Triad" when he describes them as "the three deities who preside over the (three) constituents of the universe" (*trayo guṇadevāḥ*).
9. *Op. cit.*, (*Ṣoḍaśagranthāḥ*), vol. 1, p.24, lines 6-8.
10. From our study session on *Bālabodhaḥ*, Sept. 6, 1993.
11. Skt. *varṇaviśeṣābhimānibrahmākhyadevatādhiṣṭhānatāṁ vā 'yātastadrūpeṇa' brāhmaṇarūpeṇa sutarām brahmajñānārthaṁ vedādhyayanārtham brahmavarcasādyarthaṁ ca 'sevyate', na tu mokṣadātṛtvena. Op. cit.*, vol 1, p.24.
12. Purushottama suggests that the Vaikhanasa tradition is what Vallabha refers to. The connection of this tradition with Brahma is evident from its name, since Vikhanas is a name of Brahma. But, says Purushottama, even in this tradition Brahma, since he is the guru, "occasions liberation" (*gurutvopādhinā mokṣaprayojako bhavati*), but he is not the deity who actually "grants ultimate freedom" (*devatvopādhinā na dadāti*).
13. The two relevant passages of Purusottama are: "*brahmaiva tādṛśaṁ*" *śivarūpaṁ viṣṇurūpaṁ ca*, and . . . *śvetāśvatarīya* . . *kaivalyopaniṣatsuśivarūpeṇa mahānārāyaṇa . . bālopaniṣatsu viṣṇurūpeṇa ca brahmaṇa eva pratipādanāt. Op. cit.*, *Bālabodhaḥ*, pp. 25-26.
14. Skt. *tattacchāstre śrutyaviruddhe pāśupate pañcarātre ca yasmāddhetoḥ sarvātmakatayoditau nimittopādānātmakatvenoktau. Ibid.*, p.26

15. Skt. *teṣāṁ ca svabhāvataḥ liṅgavaiśiṣṭyato yaḥ sāhajiko devamanuṣyāsuratvarūpo dharmastasmādduṣṭāḥ avidyākāmakarmajavāsanāviśeṣadoṣabhājaḥ. Ibid.*, p.29.
16. Based on the explanation of Shyam Manohar Goswamy in our study session on *Bālabodhaḥ*, Sept. 10, 1993. Details of creation by Krishna also from study sessions of Feb. 11 & 15, 1974, during which Goswamy was using as teaching text the *Jīvavivekaḥ* chapter of Lalubhatta's *Prameyaratnārṇava*, translated into English with the title *Ocean of Jewels* by Shyam Das (Shri Vallabha Publications, Baroda, distributed by Butala Publications, 98 U.B., Jawahar Nagar, Delhi 110007; 1986), pp. 27-37.
17. Skt. *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam pādasevanam / arcanaṁ vandanaṁ dāsyaṁ sakhyamātmanivedanam // Bhāgavata Purāṇa* VII. 5. 23.
18. In our study session of Sept. 10, 1993.
19. Skt. "*atadīyatayā*" *uktarītikasamarpaṇābhāvenā 'dhruvatvāt; ya tadiyo 'hamiti buddhistadarthaṁ "kiṁcit" tadanukūlam śravaṇādikaṁ "samācaret" yena sā dṛḍhā bhavati; tathā cāśritasyaivam . . tadīyatvadārḍhye tasyāpyatipriyatvam bhavati. Op.cit.*, *Bālabodhaḥ*, pp. 31-32.

The Pearl-Necklace Of Doctrines

नत्वा हरिं प्रवक्ष्यामि स्वसिद्धान्तविनि श्चयम् ।
कृष्णसेवा सदा कार्या मानसी सा परा मता ॥ 1 ॥

I. ***natvā harim pravakṣyāmi svasiddhāntaviniścayam /***
kṛṣṇasevā sadā kāryā mānasī sā parā matā //

1. Having bowed to Hari I will proclaim the settled meaning of my doctrines: worship of Krishna must be performed always, and mental worship is the highest type.

चेतस्तत्प्रवणं सेवा तत्सिद्ध्यै तनुवित्तजा ।
ततः संसारदुःखस्य निवृत्तिर्ब्रह्मबोधनम् ॥ 2 ॥

II. ***cetastatpravaṇaṁ sevā tatsiddhyai tanuvittajā /***
tataḥ saṁsāraduḥkhasya nivṛttir brahmabodhanam //

2. Worship (is defined as) the mind's being completely intent on him. To accomplish that, (one performs worship) with both body and possessions. The end of Samsara's suffering, as well as awakening to Brahman, come (as by-products) of this.

परं ब्रह्म तु कृष्णो हि सच्चिदानन्दकं बृहत् ।
द्विरूपं तद्धि सर्वं स्यादेकं तस्माद्विलक्षणम् ॥ 3 ॥

III. ***param brahma tu kṛṣṇo hi saccidānandakam bṛhat /***
dvirūpaṁ taddhi sarvaṁ syād ekaṁ tasmādvilakṣaṇam//

3. But the Highest Brahman is Krishna alone. And the Great (Brahman) has Being, Consciousness, and, as it were, limited Joy. For the Great (Brahman) has two aspects: it may be (conceived of as) all, or as one, separate from that (all).

अपरं तत्र पूर्वस्मिन् वादिनो बहुधा जगुः ।
मायिकं सगुणं कार्यं स्वतंत्रं चेति नैकधा ॥ 4 ॥

IV. ***aparaṁ tatra pūrvasmin vādino bahudhā jaguḥ /***
māyikaṁ saguṇaṁ kāryaṁ svatantraṁ ceti naikadhā //

4. Regarding the first aspect (the all), philosophers have expressed many different teachings which are other (than the Vedas): (describing it) as a product of illusion; as a result merely of the combination of the three constituents; as an effect; as an independent reality; and in many other ways.

तदेवैतत्प्रकारेण भवतीति श्रुतेर्मतम् ।
द्विरूपं चापि गङ्गावज्ज्ञेयं सा जलरूपिणी ॥ 5 ॥
माहात्म्यसंयुता नृणां सेवतां भुक्तिमुक्तिदा ।
मर्यादामार्गविधिना तथा ब्रह्मापि बुध्यताम् ॥ 6 ॥

V-VI. ***tadevaitatprakāreṇa bhavatīti śrutermatam /***
dvirūpaṁ cāpi gaṅgāvajjñeyaṁ sā jalarūpiṇī //
māhātmyasaṁyutā nṛṇām sevatām bhuktimuktidā /
maryādāmārgavidhinā tathā brahmāpi budhyatām //

5-6. But the Vedas teach that that (Great Brahman) alone takes the form of this (all). Further, we should understand the two aspects (of Great Brahman) in the same way we understand the Ganges. For in one aspect the Ganges is simply water, but (in the other) it is endowed with special sacredness and grants enjoyment and liberation to those who worship it according to the law of the Path of Limitations. We should understand Brahman, too, in the same way.

तत्रैव देवतामूर्तिं भक्त्या यां दृश्यते क्वचित् ।
गंगायां च विशेषेण प्रवाहाभेदबुद्धये ॥ 7 ॥
प्रत्यक्षा सा न सर्वेषां प्राकाम्यं स्यात्तया जले ।
विहिताच्च फलात्तद्धि प्रतीत्यापि विशिष्यते ॥ 8 ॥

VII-VIII. ***tatraiva devatāmūrtirbhaktyā yā dṛśyate kvacit /***
gaṅgāyāṁ ca viśeṣeṇa pravāhābhedabuddhaye //
pratyakṣā sā na sarveṣām prākāmyaṁ syāt tayā jale /
vihitācca phalāttaddhi pratītyāpi viśiṣyate //

7-8. Through devotion, one occasionally catches sight of the Goddess, who abides in the very water. She is visible, especially in the Ganges,

to the one who realizes her identity with the waters. She is not visible to all, yet it is through her that Ganges-water has the power of fulfilling all one's excellent desires. For the sight of her, with even the mind's eye, surpasses the rewards specified by the scriptures.

यथा जलं तथा सर्वं यथा शक्ता तथा बृहत्।
यथा देवी तथा कृष्णस्तत्राप्येतदिहोच्यते ॥ 9 ॥

IX. *yathā jalaṁ tathā sarvaṁ yathā śaktā tathā bṛhat /*
yathā devī tathā kṛṣṇastatrāpyetadihocyate //

9. As is that water, so is this all; as is the Ganges' sacred power, so is the Great (Brahman); as is the Goddess, so is Krishna. Yet what follows must also be added.

जगत्तु त्रिविधं प्रोक्तं ब्रह्मविष्णुशिवास्ततः ।
देवतारूपवत्प्रोक्ता ब्रह्मणीत्थं हरिर्मतः ॥ 10 ॥
कामचारस्तु लोकेऽस्मिन्ब्रह्मादिभ्यो न चान्यथा ।
परमानन्दरूपे तु कृष्णे स्वात्मनि नि श्चयः ॥ 11 ॥
अतस्तु ब्रह्मवादेन कृष्णे बुद्धिर्विधीयताम् ।

X-XIIa. *jagattu trividhaṁ proktambrahmaviṣṇuśivāstataḥ/*
devatārūpavatproktā brahmaṇītthaṁ harirmataḥ //
kāmacārastu loke 'smin brahmādibhyo na cānyathā /
paramānandarūpe tu kṛṣṇe svātmani niścayaḥ //
atastu brahmavādena kṛṣṇe buddhirvidhīyatām /

10-12a. The universe, too, has been declared threefold. Therefore Brahma, Vishnu and Shiva have been declared (its) presiding deities. In the same way is Hari understood to be in Brahman. Wilful activity in this world is from Brahma and the others, and not otherwise. But it is certain (that wilful activity) with respect to one's own Self is in Krishna, in his manifestation as Supreme Joy. This is why one's mind should be fixed on Krishna in accordance with this doctrine of Brahman.

आत्मनि ब्रह्मरूपे हि छिद्रा व्योम्नीव चेतनाः ॥ 12 ॥
उपाधिनाशे विज्ञाने ब्रह्मात्मत्वावबोधने ।
गंगातीरस्थितो यद्वद्देवतां तत्र पश्यति ॥ 13 ॥
तथा कृष्णं परं ब्रह्म स्वस्मिन् ज्ञानी प्रपश्यति ।

संसारी यस्तु भजते स दूरस्थो यथा तथा ॥ 14 ॥
अपेक्षितजलादीनामभावात्तत्र दुःखभाक् ।

XIIb-XVa. *ātmani brahmarūpe hi chidrā vyomnīva cetanāḥ //*
upādhināśe vijñāne brahmātmatvāvabodhane /
gaṅgātīrasthito yadvaddevatāṁ tatra paśyati //
tathā kṛṣṇam param brahma svasminjñānī prapaśyati /
saṁsārī yastu bhajate sa dūrastho yathā tathā //
apekṣitajalādīnāmabhāvāttatra duḥkhabhāk /

12b-15a. The Self is an aspect of Brahman, but our souls are like holes (in a sieve that is held up) against the sky. At the dawning of the knowledge that destroys the limiting factor, we awake to the fact that our Self is Brahman. Like one who stands on the bank of the Ganges and sees the Goddess in it, so the sage sees Krishna, the Highest Brahman, in himself. But the person who worships Krishna while involved in Samsara is like someone worshipping the Ganges from afar. Since the Ganges-water and the other things he needs are absent, he remains a sufferer.

तस्माच्छ्रीकृष्णमार्गस्थो विमुक्तः सर्वलोकतः ॥ 15 ॥
आत्मानंदसमुद्रस्थं कृष्णमेव विचिन्तयेत् ।

XVb-XVIa. *tasmācchrīkṛṣṇamārgastho vimuktaḥ sarvalokataḥ //*
ātmānandasamudrasthaṁ kṛṣṇameva vicintayet /

15b-16a. Therefore the person who is on the Path of Lord Krishna, totally free from all the world, should contemplate Krishna as abiding (within him) in the ocean of His own Joy.

लोकार्थी चेद्भजेत्कृष्णं क्लिष्टो भवति सर्वथा ॥ 16 ॥
क्लिष्टोऽपि चेद्भजेत्कृष्णं लोको नश्यति सर्वथा ।

XVIb-XVIIa. *lokārthī cedbhajetkṛṣṇam kliṣṭo bhavati sarvathā //*
kliṣṭo 'pi cedbhajetkṛṣṇaṁ loko naśyati sarvathā /

16b-17a. If someone worships Krishna desiring the things of the world, he becomes afflicted in very way; but if an afflicted one worships Krishna, the world perishes utterly for him.

ज्ञानाभावे पुष्टिमार्गी तिष्ठेत्पूजोत्सवादिषु ॥ 17 ॥
मर्यादास्थस्तु गंगायां श्रीभागवततत्परः ।
अनुग्रहः पुष्टिमार्गे नियामक इति स्थितिः ॥ 18 ॥

XVIIb-XVIII. *jñānābhāve puṣṭimārgī tiṣṭhetpūjotsavādiṣu //*
maryādāsthastu gaṅgāyāṁ śrībhāgavatatatparaḥ /
anugrahaḥ puṣṭimārge niyāmaka iti sthitiḥ //

17b-18. In the absence of knowledge, a follower of the Path of Grace should rely on ritual worship, the festivals, and so forth, while a follower of the Path of Limitations should devote himself completely to the study of the sacred Bhagavata on the banks of the Ganges. On the Path of Grace, Grace is the rule as to (the devotee's) location.

उभयोस्तु क्रमेणैव पूर्वोक्तैव फलिष्यति ।
ज्ञानाधिको भक्तिमार्ग एवं तस्मान्निरूपितः ॥ 19 ॥

XIX. *ubhayostu krameṇaiva pūrvoktaiva phaliṣyati /*
jñānadhiko bhaktimārga evaṁ tasmānnirūpitaḥ //

19. But the previously mentioned will result in due course for both. The Path of Devotion is superior to knowledge. That is why I have described it thus.

भक्त्यभावे तु तीरस्थो यथा दुष्टैः स्वकर्मभिः ।
अन्यथाभावमापन्नस्तस्मात्स्थानाच्च नश्यति ॥ 20 ॥

XX. *bhaktyabhāve tu tīrastho yathā duṣṭaiḥ svakarmabhiḥ /*
anyathābhāvamāpannas tasmātsthānācca naśyati //

20. But in the absence of devotion, it is just as with (such) a person who lives on the bank (of the Ganges). He perishes from that place because of his evil deeds, and goes to another existence.

एवं स्वशास्त्रसर्वस्वं मया गुप्तं निरूपितम् ।
एतद् बुध्वा विमुच्येत पुरुषः सर्वसंशयात् ॥ 21 ॥

XXI. *evaṁ svaśāstrasarvasvam mayā guptaṁ nirūpitam /*
etadbuddhvā vimucyate puruṣaḥ sarvasaṁśayāt //

21. Thus have I explained the innermost essence of my teachings. By understanding this a person can be freed from all doubt.

Introduction

The best way of showing the change in Vallabha's intention and subject-matter between the second and third of our verse-treatises is simply to the point to the first verse of each treatise. For whereas Vallabha promised a summary "of all doctrines" (*sarvasiddhanta*) in "A Guide for Beginners," he proclaims the meaning "of my doctrines" (*svasiddhānta*; literally, "of one's own doctrines") in the present work. An appropriate deepening of personal involvement also seems noticeable, as Vallabha begins to speak of worship of Krishna, Krihsna's relationship to Brahman, Krishanan's Grace, and other topics of the Pushtimarga - the path of Grace he now marks out.

In certain ways, Vallabha goes very deeply into his Path of Grace here in his first truly theological treatise about it--speaking, for example, about advanced topics like "mental worship" and profound interior visions of Krishna. But in general, "The Pearl-Necklace of Doctrines" is about the three levels of reality in Vallabha's theological world-view, illustrated with the help of involved but clear analogies with the Ganges.

Vallabha's tadition explains well this mixture of advanced elements and important basics of the master's teaching by remembering its context in Vallabha's life. This verse-treatise, according to the *Eighty-Four Vaishnavas*,[1] was Vallabha's instruction to Achyutadas Sanoriya, at whose fervent prayer Vallabha and Lord Krishna had given him the advanced gift of mental worship even though he had hardly begun practicing devotion. This "Pearl-Necklace of Doctrines," then, is seen as a theological and moral framework in which Achyutadas' advanced love can be placed for understanding and practice. It is probably because of such a framework and such content that this treatise is often used nowadays by teachers of the Pushtimarga as a basis for instruction of promising new devotees.

For the second time so far (but it will happen only once more), Vallabha's son and co-founder Vitthalanatha (hereafter Vitthala) has writ-

ten a definitive commentary on his father's work--one reason being, according to Purushottama, "the difficulty of understanding of this work" (*tasya granthasya durjñeyatvam*). The most distinguished sub-commentator is the same Purushottama, but among the remaining sub-commentaries, Gokulanatha's and Kalayanaraya's are the most important.[2]

Commentary

1. After opening the treatise with an obeisance to Hari, Vallabha immediately plunges *in medias res* by introducing as the keystone of his own teaching "worship of Krishna" (*kṛṣṇasevā*). And, with no less haste, he transports us to the highest level of worship--"mental worship" (*mānasī sevā*), the grace given to Achyutadas which has occasioned this instruction of Vallabha's. But as yet we have no definition of what "worship" means, beyond the combined connotation of service and worship which the word *sevā* gives us, and which Vallabha plainly intends. Vitthala explains this dual connoation when he says: "For 'worship' is the attribute of a worshipper/servant. By using that word (Vallabhacharya) has indicated the state of servanthood which is natural to all souls."[3] This service-which-is-worship, continues Vallabha, "must be performed always;" Vitthala comments that the non-performer of worship becomes "diminished," or "guilty of offense" (*pratyavāyī bhavati*). And the verse ends with the statement "and mental (worship) is the highest type." This means, says Vitthala, that mental worship "embodies the reward" (*phalarūpā*) of worship, rather than the means of worship. Finally, Vitthala gives us a striking example of what mental worship is by quoting Krishna's description of the Gopis' complete preoccupation with him: "As, for example, with the women of Vraja, it is that (mental worship) alone which the Lord of their life described when he said: 'These women, their minds captivated by their total attachment to me, knew neither their own selves nor the other world, nor even this world.'"[4]

2. Now Vallabha gives us a brief but complex definition of worship. As we shall see frequently, Vallabha is an extremely concise writer, but nowhere is he so concise about so important a topic as here. He initially defines worship in terms of its highest form and goal, mental worship: "Worship (is) the mind's being completely intent on him."[5] Vitthala has already given us a good scriptural example of this state of mind. The sense intended by Vallabha is one of ecstatic, exclusive preoccupation with Krishna. Shyam Manohar Goswamy explains that, while worship in the means-stage is "voluntary," mental worship is "involuntary" in the sense that preoccupation with Krishna is "habitual"--it has become the natural

content of the devotee's mind.[6]

After defining the goal of worship, then, Vallabha specifies the means: "to accomplish that, (one performs worship) with both body and possessions." What does this mean? Vitthala tells us emphatically that Vallabha's words do *not* mean that one person's (viz., a temple priest's) body should worship Krishna with another person's (a devotee's) possessions. His explanation is worth quoting at length: "One kind (of worship) is that in which the devotee donates his possessions, and has another person perform (the worship). And the other kind is the worship performed by the second person. But he makes (the two words, *tanu*--body, and *vitta*--possessions, into) a single compound word precisely to indicate that these two kinds of worship separately do not accomplish that (mental worship). What he means when he says this is that, after the devotee has offered all his possessions unconditionally for the Blessed Lord's sake, he employs his own body in worship, love of God arises, and that (mental worship) results."[7] Shyam Manohar Goswamy emphasizes this teaching of the co-founder very strongly in the contemporary Pushtimarga, where he sees all too often a tendency to split the two aspects of worship along the separate lines just described.

By way of completing his definitions, Vallabha mentions two rewards in addition to mental worship--"secondary" or "extra" rewards (*avāntaraphala*), as Vitthala calls them--which result from worshipping Krishna. Since these rewards come, as Vitthala points out, "even if the devotee does not desire them" (*yadyapyanabhilāṣite te*), we can call them "by-products." They are "the end of Samsara's suffering" and "awakening to Brahman." Vitthala here glosses Samsara as "having as its essence the sense of 'I' and 'mine'" (*ahaṁtāmamatātmako saṁsāro*). This foreshadows a theme we shall see again in more detail: that it is by the offering of all one is and has to Krishna that a devotee on the Path of Grace overcomes the limitations of ego and selfishness.

3. Havng addressed Achyutadas at the level where he was--that of mental worship--Vallabha now begins building the basic structure of theology which culminates in and supports that. Or, from another viewpoint, since Brahman, the Supreme Being of Vedanta theology, has just been mentioned, it is necessary for the Vedantin Vallabha to clarify the relation of Krishna with Brahman. He does this by first distinguishing two aspects of Brahman--the "Highest" (*param*) and the "Great" (*bṛhat*)--and then sub-distinguishing two aspects of the "Great" Brahman--as "all," i.e., the universe, or as "one," considered in itself. The Highest Brahman is, simply and certainly, Krishna. But the "Great" Brahman--much more often

called Akshara ("Imperishable") Brahman in Vaishnava and especially Vallabhite theology--is distinguished from the Highest Brahman by being said to have "Being, Consciousness, and, as it were, limited Joy" (*saccidānandakam*) as its attributes. Two clarifications: first, Krishna and Akshara Brahman are not, of course, different beings, since there is and can be only one Being in Vallabha's "absolute monism" or "pure non-dualism" (*śuddhādvaita*). And second, a word about the Great Brahman's Joy. While Vitthala seems to say that Akshara's Joy is indeed limited, Goswamy holds emphatically that Vallabha's language means that Akshara's Joy appears to be limited, but is not actually so. Hence the translation: ". . as it were, limited Joy" for the Sanskrit-*ānandakam*.[8] This perception is sometimes stated in Pushtimarga theology in terms of Akshara Brahman's Joy's being lessened by its constant involvement in the troublesome details of keeping creation running. More technically, and from a different angle, Vitthala clarifies the meaning of Akshara Brahman's aspect as "one." He says: "this aspect as one is separate from its aspect as the universe in that it is single in form, is taught as separate by holy scripture, is the object of meditation of sages and is the *locus* of their ultimate liberation, is the dwelling-place of Purushottama (Krishna), etc."[9]

4. Vallabha concentrates next on the first sub-aspect of the Great Brahman, the "all," or the universe. He describes four specific teachings as "other," and ends by saying there are "many other" such. Vitthala explains that "other" means "other than Vedic teaching" (*vedamatādaparam*). But the four teachings specified are from within the Hindu fold as defined by belief in the Vedas. And so we could say they are "other than (the correct) Vedic teaching" as explained by Vallabha. But the more general dismissal, "and in many other ways" (*ceti naikadhā*), refers, says Vitthala, to those systems "outside the Vedas" (*cakārena vedabāhyamātani*) and simply incorrect (such as Buddhism and Jainism). The four, then, that are partly incorrect but within the family, as it were, of Vedic belief are: Shankara's Advaita Vedanta system, which says the world is "a product of illusion;" the Samkhya (along with Yoga) system, insofar as it teaches that the universe is sprung "merely" from the three constituents Sattva, Rajas, and Tamas (roughly, Goodness, Activity, and Darkness); the Vaisheshika (along with Nyaya) system, which sees the world as an "effect;" and the Purva Mimamsa, who say the universe is "independent".

5-6. What, then, is the correct interpretation of the Vedas? Vallabha tells us immediately: "that alone takes the form of this." In other words, the Great (Brahman) takes the form of this universe. This seems to be a concise statement of Vallabha's teaching that Akshara Brahman is the "substantial cause" (*upādānakārana*; sometimes called the "material cause") of the universe. Vitthala cites as an apt illustration the famous Vedanta text "All this, indeed, is Brahman."[10]

Next, Vallabha begins to build the extended analogy with the Ganges by which he illustrates his doctrine of Brahman. For, as Great Brahman has two aspects--as all and as one, separate from all--so the Ganges, while being simply water from one viewpoint, is also and just as truly a sacred entity which bestows spiritual powers even as great as liberation. To whom? To people who worship the Ganges according to the rules of what Vallabha calls "The Path of Limitations," i.e., the scriptures which describe the sacredness of the Ganges and prescribe the rituals, observances, pilgrimages, etc., by the faithful performane of which the Ganges will grant specified rewards. Just so, says Vallabha, should Brahman be understood. In other words, Brahman as "all" is simply the universe; but as "one" it is a sacred entity accessible by faithful adherence to the teachings and practices of the Vedic scriptures.

7-8. No sooner has Vallabha finished his two-level analogy that he adds a third level, first on the Ganges' side. But this is appropriate, indeed was necessary, in order to include the highest aspect on the Brahman side, Krishna. Again fittingly, this aspect can be reached only "thorough devotion" (*bhakti*). And it is the Goddess Ganges herself, who is non-different from the water, and who makes Ganges-water a sacred entity able to bestow spiritual and material gifts. But she is as supreme over the Ganges' sacredness as devotion is as supreme over scriptural law (and as Krishna is over Akshara Brahman). And so, moving back toward the interior and visionary depths of mental worship, Vallabha proclaims that the sight of her, even mentally, suprasses scriptural rewards.

9. Now all three levels of Vallabha's analogy are complete. The three aspects of the Ganges correspond to the three aspects of Brahman in Vallabha's theology. The present verse brings the first half of this verse-treatise to a climax by stating the three-level analogy clearly and fully. But its final phrase tells us there is a good deal yet to be said by way of content and clarification.

10-12a. Perhaps the most fruitful way of conceiving Vallabha's next, and rather difficult, set of verses is as a change from describing the way Brahman *is* to describing the way Brahman *operates*. Thus we hear first that Brahman as "the universe," the first level of our three-level analogy, is itself "threefold," with Brahma, Vishnu and Shiva as the respective presiding deities. Conventionally these three are said to preside over crea-

tion, maintenance and destruction, but Vallabha in one place specifies them more precisely as presiding respectively over Karma, Svabhava, and Kala, which Goswamy translates in philosophical terms as "Motion, Direction, and Temporality."[11] These three presiding gods, remember, are on the lower level of Brahman in Vallabha's three-level scheme.

Vallabha quickly gives us now a vertical insight into the presidership of his three-level hierarchy by saying that "in the same way"as Brahma and the others are presiding deities over Brahman-as-universe, "Hari is understood to be" the presiding deity "in Brahman." So Hari, i.e., Krishna himself at the third and highest level of reality, is the presiding deity over Brahman as "one," the second level of reality, and that Great Brahman's own lower aspect as "universe" has Brahma, Vishnu, and Shiva as sub-presiders, really, under Hari, over the universe's threefold functioning. Patience with this complexity will be rewarded. First of all, let us see how Vitthala puts this. Referring to the threefold universe in terms of its being composed of the three "constituents" (*guna*)--goodness, activity, and darkness-he says of these constituents and their presiders Vishnu, Brahma, and Shiva: ". . the meaning is that Brahma and the others were constituted as rulers of the respective constituents by the Blessed Lord (Krishna) alone. And, as to the aspect of Brahman as one, Hari alone is the ruler of those (gods, constituents, etc.) which are established in That (Brahman as one)." The sub-commentator Kalyanaraya helps finalize this interpretation by commenting as follows on Vallabha's words: "The meaning is: 'in Brahman', i.e., with reference to Akshara, 'in the same way,' i.e., in terms of presidership and rulership 'Hari,' i.e., the Supreme Person, 'is understood,' i.e., is agreed to be."[12]

11. At this point one almost cries out: "Give me an example!" And Vallabha obliges. "Wilful activity in this world," says Vallabha--that is, any act of desire, good or bad; any endeavor to do something; any volitional activity and its result--"is from Brahma and the others"--that is, depends upon the presidership and consent of the gods who control the inherent functioning of the universe--"and not otherwise"--that is, not upon independent, autonomous or godless action, since the system inherently does not work that way.[13] But, granted that that is how ordinary worldly activity works, one should see Lord Krishna at the base of it all, and this not by sleight of hand, but by seeing reality in its actual, greater and greater depth in this sophisticated three-level universe.

But how does Vallabha's text show us this? Not easily, but with the help of Vitthala and the text's inherent logic. Verse 11b speaks of certainty, one's own Self, and Krishna in his Supreme Joy form, but it is not clear in

reference to whom. After years of trying, and failing, to find a grammatical indicator of which human subject these words are speaking about, I am happy to agree with Vitthala and his sub-commentators that it is to "the devotees" (*bhakta*) of Krishna that this half-verse refers. And it is still in the context of "wilful activity," the verse's main topic. Vitthala explains Vallabha's words thus: "'But' of those who are devotees of the Blessed Lord, in their 'own Self,' i.e., with respect to their own Self, in a matter whether of this or of the next world, 'in Krishna' alone is there wilful activity."[14] Vitthala does not explain Vallabha's words "certainty" or "(Krishna) in his manifestation as Supreme Joy." The latter connotes, according to Goswamy, the seeking for Supreme Joy that flavors the devotion of Pushtimarga devotees. What is the final result, then, and what does it mean? The result is that, while it is true for everyone that wilful activity in this world depends upon Brahma, Vishnu, and Shiva, the devotee of Krishna also sees with certainty that any and all wilful activity involving himself is, in depth and in truth, in Krishna, dependent on Krishna, Krishna flavored by and flavoring with Supreme Joy. Finally, "this is why," one's mind should be fixed on Krishna in accordance with this doctrine of Brahman" (verse 12a). In other words the devotee, even in daily actions, should try to see all three levels of reality: the worldly level, where one is dependent on Brahma and the others, the level of the "one" Brahman, which is identical with the level of "one's own Self" (*ātman*), and the divine and devotional level of Krishna, Presider over all in Supreme Joy. Not three universes, but three levels of the one universe, with the two deeper levels uncovered by wisdom and love. Lastly, and thematically, this "mind" can help lead to "mental worship."

12b-15a. Vitthala notes introductorily a clear change of topic in Vallabha's treatise in these verses: "Then he speaks of the soul's essence and the mode of its liberation." We are, if you will, on the second level of reality, wherein the Self is an aspect of Brahman as "one." In a famous simile of Vedanta theology, the Self is conceived of as Space unlimited, whereas each of our "souls" (here *cetana*), individuated by body, senses, etc., makes the Self appear to be a limited space, like the holes in a sieve when seen against the unlimited sky.[15] But, says Vallabha, when "the limiting factor" (*upādhi*)--usually equated with the generalized limiting factor on the Self, ignorance, but referring to the entire collectivity of limitations and adjuncts that binds the Atman--when that collectivity is destroyed by "the dawning of knowledge," one realizes that the Self is Brahman. This describes a person's progress from the first to the second level in this treatise's framework. Vallabha shows now, with help once

more from the analogy of the Ganges, how the third and deepest level opens out before the seeker who has just become a "sage" (*jñānī*). The key, in both the Ganges analogy and the three-level structure, is devotion. For just as, in verse seven and here, it is by devotion that the person on the bank of the Ganges sees the Goddess, so it is by devotion that the sage sees Krishna--denoted here in third-level language as "the Highest Brahman"--in himself. More explicitly here is the ecstatic--or enstatic?--experience of interior vision of God mentioned as the furthest reach of devotion, whereas it had only been hinted at when the depths of "wilful activity" were explored, or "mental worship" defined. But the three are of a piece.

Vallabha ends the section with what might be called his first cautionary verse (14b-15a). Addressed to a nominal devotee--to one who "worships" in the sense of "devotes oneself to" (*bhajate*) Krishna--it specifies that devotion is at cross purposes with being "involved in Samsara" (*saṁsārī*), i.e., with predicating action, thoughts, and emotions on one's ego as center. As someone who tries to worship the Ganges from hundreds of miles away struggles but simply cannot fulfil the requirements, so this half-hearted devotee will remain enmeshed in suffering (*duḥkhabhāk*).

15b-16a. In a sense Vallabha's next verse is a summation of the preceding set; but in a more important sense it can be seen as the central statement of the entire verse-treatise. Vallabha first asserts that the devotee who is following the Path of Krishna in the ways already described--e.g., in terms of the three-level "doctrine of Brahman" so carefully stated heretofore --is entirely liberated from the world. Then Vallabha gives the very fullest statement of the love-filled interior vision of Krishna that must be considered the climactic focus of his teaching here, especially in view of the initial topic of "mental worship": this advanced devotee is enjoined to contemplate Krishna within himself--consistent with the preceding third-level visions--"abiding in the ocean of His own Joy," i.e., in His manifestation as Supreme Joy.[16] This seems to me to be the high point of Vallabha's message to Achyutadas.

16b-17a. A second cautionary verse follows, again emphasizing that devotion by itself does not save if one pursues it for worldly ends, just as it did not save the devotee who remained enmeshed in Samsara. Specifically, Vallabha says the worldly devotee, or, more specifically, the one who worships for profit, will become "afflicted in every way." (This would be a helpful proof-text against the critics who contend that Vallabha's is a path of pleasure-seeking self-indulgence.) Vitthala comments on the pattern, if not the details, that the affliction will take: "Then whatever fortune is

gained by his performing devotional worship as a business will take the form of misfortune for him because of the absence of devotion."

But in the verse's second half, Vallabha turns the situation upside down. If an afflicted person devotes himself lovingly to Krishna, the world "perishes utterly" for him. It is possible to interpret this verse so that the exploiter of devotion who became afflicted in the first sentence is also the afflicted one who shows sincere devotion in the second. But Vitthala is more likely right in applying the second half-verse to a devotee too poor to afford the proper materials for worship, but who, as Krishna says in *Bhagavad Gita* IX. 26, shows love and gains God's love by offering what little he has. Vitthala says: "Even if one afflicted by lack of worldly means worships Krishna with, as the *Gita* says in chapter nine, 'a leaf, a flower, a fruit, or water,' then that devotion according to what is possible certainly succeeds, but the world perishes."[17]

17b-18. Vallabha next addresses the situations of devotees for whom philosophical and theological knowledge, or wisdom (*jñāna*), is not a part of their path of devotion. The devotee described in the central verses of this treatise so far incorporates wisdom with devotion, thus representing perhaps the very highest ideal for Vallabha, who says in one place, "If a sage becomes a devotee of Krishna, there is no one greater than that!"[18] But in this treatise's final few verses we shall be dealing with some contrasts between knowledge and devotion. And what we discover first is that it is possible to pursue devotion fruitfully without extensive knowledge. And this is true on both possible paths of devotion, says Vallabha, namely, the Paths of Grace and of (scriptural) Limitations--the nature and differences of both of which will be the subject of our next verse-treatise. Here, Vallabha gives quite clear directions concerning which "means of attainment" (*sādhana*) the devotee on each path should concentrate on in order to reach their proper rewards--chiefly those of entry into Krishna's eternal game (*nityalīlāpraveśa*) or merging into Krishna (*sāyujya*).

Vallabha does enunciate one special principle in these verses, and it seems to be intended to have both a specific meaning here and general applicability on his Path of Grace. The principle is, simply but beautifully: "Grace is the rule on the Path of Grace." Vallabha announces this, then says: *iti sthitiḥ*, which can mean "as far as place (is concerned)," or "this is the principle," or both. In the first meaning, Vallabha would be saying that, though he has just specified that the devotee on the Path of Limitations should stay "on the banks of the Ganges," on the Path of Grace only what Krishna's Grace says to the devotee should determine where he stays, or whether he stays at home or wanders, or whatever. Thus it will be

relevant to our eleventh and fourteenth verse-treatises, "Strengthening Devotion" and "A Consideration of Renunciation." But Vallabha probably intends this golden saying as a general principle for the Pushtimarga, too, as with the principles he enunciates in two of our other verse-treatises, "The Secret of our Doctrine" (verse 5) and "The Nine Jewels" (verse 3), and likewise follows with the phrase *iti sthitiḥ*. Vitthala seems to attribute both meanings to Vallabha's statement when he says : "with respect to his (the Path of Grace devotee's) staying, there is no rule as to place, but wherever and however the Lord has graced and put him, there only does he stay. The meaning is that scriptural law is not the rule for him."[19]

19. Vallabha next states clearly that success in some course of endeavor will be the result. The question is: in what? and for whom? Vallabha says: "the previously mentioned," a feminine singular adjective, "will result successfully." The implied noun-subject could be one of only two feminine nouns: *sevā* ("worship") or *bhakti* ("devotion"). As is obvious, these are the two major themes of this verse-treatise. But, since *sevā* has not been mentioned since verse two, whereas *bhakti* has been mentioned in its verbal form (*bhajet*) three times recently, and will be mentioned in its noun-form in this verse and the next, and is, besides, being contrasted with "knowledge" (*jñāna*) throughout these verses, I conclude that what is "previously mentioned" here must be "devotion." But for whom will this devotion result successfully, or bear fruit (*phaliṣyati*)? "For both," says Vallabha, and he must mean the two kinds of devotee, both without knowledge, mentioned in the previous verse: the one on the Path of Grace, and the other on the Path of Limitations. And Vallabha immediately gives the reason why these devotees will reach their rewards even though they lack knowledge when he says: "The Path of Devotion is superior to knowledge." And Vallabha ends by returning us to the analogy of the Ganges, saying: "that is why I have described it thus," i.e., described devotion as superior to knowledge, as in verse seven and others above, wherein it is by devotion that one catches sight of the Goddess, or, analogously, of Krishna.

20. If Vallabha's message in the previous few verses can be summarized by saying that in the absence of knowledge there is still, and emphatically, devotion, then his message in what is his effectively final verse is that in the absence of devotion, there is nothing--nothing but repeated birth and death. And he satisfyingly brings his analogy to a conclusion here in order to illustrate the conclusion of his theological teaching, by specifying that even someone who lives on the Ganges' bank, but has no

devotion, achieves only rebirth at death, not the much advertised liberation associated with the Ganges.

21. Vallabha puts his signature, as it were, on this treatise by announcing, to Achyutadasa and the reader, that he has summarized his "innermost" (*gupta*) teachings. These may in turn be summarized briefly as "worship" (*sevā*), the threefold "doctrine of Brahman" (*brahmavāda*), and "devotion" (*bhakti*), especially that of the "Path of Grace" (*puṣṭimārga*), about which we will soon hear much more.

Notes and References

1. Cf. Shyam Das, *Eighty-Four Vaishnavas*, Shri Vallabha Publ., Baroda (Distributors: Butala Publ., 98 U.B., Jawahar Nagar, Delhi): 1985. Varta 54, pp. 191-193.
2. *Siddhāntamuktāvali* ("The Pearl-Necklace of Doctrines"), with its nine commentaries, is contained, in its proper order, in the same volume one of Shyam Manohar Goswamy's edition of *Ṣoḍaśagranthāḥ* (Bombay: 1980).
3. Skt. *sevā hi sevakadharmaḥ. taduktyā jīvānāmaśeṣāṇāṁ sahajadāsatvaṁ jñāpitam. Op. cit.*, vol. 1, *Siddhāntamuktāvali*, p. 1.
4. Skt. *yathā vrajasīmantinīnām. tadeva tatprāṇanāthena gītaṁ "tā nāvidanmayyanuṣaṅgabaddhadhiyaḥ svamātmānamadastathedam" iti. Ibid.*, p. 1. The scriptural stanza is *Bhāgavata Purāṇa* XI. 12.12.
5. Purushottama assures us that it is mental worship that Vallabha is defining here, and not worship in general, as some interpreters contend (Skt. *atra mūle mānasyāḥ svarūpaṁ "cetastatpravaṇaṁ sevā" ityanenoktam*. page 20).
6. From our study session of Aug. 30, 1993.
7. Skt. *vittaṁ datvā anyena puruṣeṇa kṛtvā kāritaikā. etādṛśena puṁsā kṛtā cāparā. etādṛśyau te tatsādhike netyabhiprāyajñāpakaṁ samastam padam. etena bhagavadarthaṁ nirupadhisvasarvasvanivedanapūrvakaṁ tatraiva svadehaviniyoge premṇi jāte sā bhāvaḥ. Op. cit.*, *Siddhāntamuktāvali*, p. 2.
8. Vitthala says: "by the particle *ka* limitedness of Joy is indicated" (*kapratyayena gaṇitānandatvameva . . iti jñāpyate. Op. cit.*, p. 2). Shyam Goswamy says, however, that the sense of *ka* is to cast some doubt, and so "as if limited," or "limited, as it were" would be accurate (Study session, Sept. 10, 1993).
9. Skt. *ekaṁ rūpaṁ tasmāt prapañcarūpāt ekarūpatvena śrutipratipādyatvena jñānyupāsyatvena tanmuktisthānātvena puruṣottamādhiṣṭhānatvādibhirvilakṣaṇamityarthaḥ. Ibid.*, pp. 2-3.
10. Skt. *sarvaṁ khalvidam brahma* (*Chāndogya Upaniṣad* III. 14.1)
11. The passage concerned, Kārikā 121 from the *Sarvanirṇaya* of Vallabha's *Tattvārthadīpanibandha*, translates as follows: "Inner Controller, Akshara, and Krishna are the highest aspects of Brahman, (while) direction, motion

and time (have) Rudra, Brahma, and Hari" (*antaryāmyakṣaraṁ kṛṣṇo brahmabhedāstathā pare / svabhāvakarmakālāśca rudro brahmā haristathā // Tattvārthadīpanibandha* volume I, edited and published by Shyam Manohar Goswamy, Bombay: 1983, *Sarvanirṇaya* page 95). Goswamy's philosophical terms are from our study session of Sept. 10, 1993.

12. Skt. of Vitthala's passage: *tattadguṇaniyāmakatvena brahmādayo bhagavataiva kṛtā ityarthaḥ. brahmaikarūpamiti tanniṣṭhānāṁ niyāmako harireva.* And of Kalyanaraya's: *"brahmaṇy"akṣaraviṣaye "ittham" adhiṣṭhātṛtvena niyāmakatvena ca "hariḥ" puruṣottamo "mataḥ" sammata ityarthaḥ. Op. cit., Siddhāntamuktāvalī*, P. 5 and p. 13 respectively.
13. I depend on Shyam Manohar Goswamy for this explanation of "and not otherwise" (*na cānyathā*).
14. Skt. *ye tu bhagavadbhaktāsteṣāṁ svātmani svātmaviṣaye aihike pāralaukike cārthe śrīkṛṣṇa eva kāmacāra ityarthaḥ. Op. cit., Siddhāntamuktāvalī*, p. 5.
15. I am indebted to Shyam Manohar Goswamy for explaining that this simile is based on the idea of a sieve held up against the sky.
16. Vitthala specifies that Vallabha's word *ātma* here refers to Krishna (his words are *ātmapadaṁ bhagavatparam*). This is why the translation protrays Krishna as abiding in the ocean of "His own" Joy.
17. The two passages of Vitthala on this verse are cited from an interpolation into Vitthala's commentary, attributed to Vitthala himself, but printed only in the text of Vitthala's commentary which accompanies Shrivallabha's sub-commentary (*Op. cit., Siddhāntamuktāvalī*, p. 48). The Sanskrit of the passages I have translated is as follows: (1) *tadā vyāpāravad arthe siddhe tasyāpyanartharūpatvena tatkṛtabhajanasya bhaktitvābhāvāt.* (2) *laukikārthābhāvena kliṣṭo 'pi gītāyāṁ navame 'dhyāye "patraṁ puṣpaṁ phalaṁ toyaṁ" iti vacanāt kṛṣṇaṁ cet bhajet, tadā yathāsambhavaṁ bhajanamarthādeva sidhyati, paraṁ loko naśyati.*
18. Skt. *jñānī ced bhajate kṛṣṇaṁ, tasmān nāstyadhikaḥ paraḥ. Tattvārthadīpanibandha, Śāstrthāprakaraṇa* page 51.
19. Skt. *tasya sthitau na deśaniyamaḥ, kintu prabhuranugṛhya yatraiva yathā sthāpayati, tatraiva tiṣṭhati tathā. tasya vidhirna niyāmaka iti bhāvaḥ. Op. cit., Siddhāntamuktāvalī*, p. 6.

The Differences Of Grace, Flow, And Limitations

पुष्टिप्रवाहमर्यादा विशेषेण पृथक्पृथक् ।
जीवदेहक्रियाभेदैः प्रवाहेण फलेन च ॥ 1 ॥
वक्ष्यामि सर्वसन्देहा न भविष्यन्ति यच्छुतेः ।

I-IIa. *puṣṭipravāhamaryādā viśeṣaṇa pṛthak pṛthak /*
jīvadehakriyābhedaiḥ pravāheṇa phalena ca //
vakṣyāmi sarvasandehā na bhaviṣyanti
yacchruteḥ /

1-2a. I will now explain Grace, Flow and Limitations according to their general and particular characteristics, their differences of souls, bodies, and actions, and the courses they follow and their final rewards, in such a way that the hearer will have no doubts about them.

भक्तिमार्गस्य कथनात्पुष्टिरस्तीति नि श्रयः ॥ 2 ॥
द्वौ भूतसर्गावित्युक्तेः प्रवाहोऽपि व्यवस्थितः ।
वेदस्य विद्यमानत्वान्मर्यादापि त्यवस्थिता ॥ 3 ॥

IIb-III. *bhaktimārgasya kathanātpuṣṭirastīti niścayaḥ //*
dvau bhūtasargāvityukteḥ pravāho 'pi
vyavasthitaḥ /
vedasya vidyamānatvānmaryādāpi vyavasthitā //

2b-3. From the scriptural teaching of the Path of Devotion we know for certain that there is Grace. The Flow, likewise, is founded on Lord Krishna's statement, "There are two creations" (*Bhagavad Gītā* 16.6). Limitation, too, is established by the existence of the Vedas.

कर्ा श्चदेव हि भक्तो हि यो मद्भक्त इतीरणात् ।
सर्वत्रोत्कर्षकथनात् पुष्टिरस्तीति नि श्चयः ॥ 4 ॥
न सर्वोऽतः प्रवाहाद्धि भिन्नो वेदाच्च भेदतः ।
यदा यस्येति वचनान्नाहं वेदैरितीरणात् ॥ 5 ॥

IV-V. *kaścid eva hi bhakto hi yo madbhakta itīraṇāt /*
sarvatrotkarṣakathanātpuṣṭirastīti niścayaḥ //
na sarvo 'taḥ pravāhāddhi bhinno vedācca bhedataḥ /
yadā yasyeti vacanānnāhaṁ vedairitīraṇāt //

4-5. For a real devotee is said to be very rare, as in the (Lord's) words: "The one who is devoted to Me is dear to Me" (*Bh. G.* 12.4). But since (this devotee's) superiority is proclaimed everywhere, it is certain that Grace exists. Therefore not everyone (is graced). He or she is unique because of his difference from both the Flow and the Vedas, as in the scriptural statements: "When the Blessed Lord graces someone.." (*Bhāgavata Purāṇa* 4.29.46), and "I cannot be seen in this form by (knowing) the Vedas . ." (*Bh. G.* 11.53).

मार्गैकत्वेऽपि चेदन्त्यौ तनू भक्त्यागमौ मतौ ।
न तद्युक्तं सूत्रतो हि भिन्नो युक्त्या हि वैदिकः ॥ 6 ॥
जीवदेहकृतीनां च भिन्नत्वं नित्यताश्रुतेः ।
यथा तद्वत्पुष्टिमार्गे द्वयोरपि निषेधतः ॥ 7 ॥
प्रमाणभेदाद्भिन्नो हि पुष्टिमार्गो निरूपितः ।

VI-VIIIa. *mārgaikatve 'pi cedantyau tanū bhak'yāgamau matau /*
na tadyuktaṁ sūtrato hi bhinno yuktyā hi vaidikaḥ //
jīvadehakṛtīnāṁ ca bhinnatvam nityatāśruteḥ /
yathā tadvatpuṣṭimārge dvayorapi niṣedhataḥ //
pramāṇabhedādbhinno hi puṣṭimārgo nirūpitaḥ /

6-8a. If someone objects that there could still be one path (the Vedic), but with two tracks, devotional and scriptural, and two rewards, I say that is wrong. The Vedic (Path) is separate according to both the *Sūtras* and valid argumentation. And, just as there is separation (of the three paths) because scripture teaches the permanence of the souls, bodies, and actions (of each path), so (is there separation) because of the negation of the other two paths on the Path of Grace. For the Path of Grace has been described as distinct because of the difference of proofs establishing it.

सर्गभेदं प्रवक्ष्यामि स्वरूपाङ्गक्रियायुतम् ॥ 8 ॥
इच्छामात्रेण मनसा प्रवाहं सृष्टवान् हरिः ।
वचसा वेदमार्गं हि पुष्टिं कायेन नि श्चयः ॥ 9 ॥

VIIIb-IX. *sargabhedam pravakṣyāmi svarūpāṅgakriyāyutam //*
icchāmātreṇa manasā pravāhaṁ sṛṣṭavān hariḥ /
vacasā vedamārgaṁ hi puṣṭiṁ kāyena niścayaḥ //

8b-9. I will now explain the differences, regarding souls, bodies, and actions, in the creation (of these paths). By a mere wish, with his mind Hari created the Path of Flow; and it is well known that He created the Vedic Path by speech; but there is no doubt that He created the Path of Grace with his whole person.

मूलेच्छातः फलं लोके वेदोक्तं वैदिकेऽपि च ।
कायेन तु फलं पुष्टौ भिन्नेच्छातोऽपि नैकता ॥ 10 ॥

X. *mūlecchātaḥ phalaṁ loke vedoktaṁ vaidike 'pi ca /*
kāyena tu phalam puṣṭau bhinnecchāto 'pi naikatā //

10. Based on that original wish, the reward (of the Path of Flow) is in the world. Likewise, the reward of the Vedic Path is specified in the Vedas. But the reward on the Path of Grace (is given) by the (Lord's) whole person. The rewards are different because the Lord's wish (in each case) is different.

तानहं द्विषतो वाक्याद्भिन्ना जीवाः प्रवाहिणः ।
अत एवेतरौ भिन्नौ सान्तौ मोक्षप्रवेशतः ॥ 11 ॥

XI. *tānahaṁ dviṣato vākyādbhinnā jīvāḥ pravāhiṇaḥ /*
ata evetarau bhinnau sāntau mokṣapraveśataḥ //

11. From the scriptural saying: "These cruel, hateful ones I ever cast into demonic wombs" (*Bh. G.* 16.19), we know that the souls on the Path of Flow are different from those on the other two paths, which both have an end--entry into ultimate freedom.

तस्माज्जीवाः पुष्टिमार्गे भिन्ना एव न संशयः ।
भगवद्रूपसेवार्थं तत्सृष्टिर्नान्यथा भवेत् ॥ 12 ॥

XII. *tasmājjīvāḥ puṣṭimārge bhinnā eva na saṁśayaḥ /*
bhagavadrūpasevārthaṁ tatsṛṣṭirnānyathā bhavet //

12. Therefore, the souls on the Path of Grace are distnct (from the other two), no doubt. For they were created in order to worship the Blessed Lord's very person, and for nothing else.

स्वरूपेणावतारेण लिङ्गेन च गुणेन च ।
तारतम्यं न स्वरूपे देहे वा तत्क्रियासु वा ॥ 13 ॥
तथापि तावता कार्यं यावत्तस्य करोति हि ।

XIII-XIVa. *svarūpeṇāvatāreṇa liṅgena ca guṇena ca /*
tāratamyaṁ na svarūpe dehe vā tatkriyāsu vā //
tathāpi tāvatā kāryaṁ yāvattasya karoti hi /

13-14a. With respect to their very selves, their manifestation on earth, their bodily endowments, and their (personal) qualities, there is no presumptive differentiation (of rank or endowment among souls of the three paths). Yet (the Lord) creates differences of self, body, and actions among them in accordance with his purpose.

ते हि द्विधा शुद्धमिश्रभेदान्मिश्रास्त्रिधा पुनः ॥ 14 ॥
प्रवाहादिविभेदेन भगवत्कार्यसिद्धये ।

XIVb-XVa. *te hi dvidhā śuddhamiśrabhedānmiśrāstridhā punaḥ //*
pravāhādivibhedena bhagavatkāryasiddhaye /

14b-15a. For these (souls) are divided into two categories--"pure" and "mixed"; and again into three kinds of "mixed" soul, along the lines of Flow, Limitations and Grace, for the sake of accomplishing the Blessed Lord's purpose.

पुष्ट्या विमिश्राः सर्वज्ञाः प्रवाहेण क्रियारताः ॥ 15 ॥
मर्यादया गुणज्ञास्ते शुद्धाः प्रेम्णातिदुर्लभाः ।
एवं सर्गस्तु तेषां हि फलं त्वत्र निरूप्यते ॥ 16 ॥

XVb-XVI. *puṣṭyā vimiśrāḥ sarvajñāḥ pravāheṇa kriyāratāḥ /*
maryādayā guṇajñāste śuddhāḥ premṇātidurlabhā //
evaṁ sargastu teṣāṁ hi phalaṁ tvatra nirūpyate /

15b-16. Those mixed with Grace (become) omniscient; when (mixed) with Flow, the person delights in actions; and when (mixed) with Limitations, these know the qualities (of the Lord). The pure are what they are through love, and are extremely rare. Thus far the creation of these souls; now I will explain the rewards that await them.

भगवानेव हि फलं स यथाऽऽविर्भवेद्भुवि ।
गुणस्वरूपभेदेन तथा तेषां फलं भवेत् ॥ 17 ॥

XVII. *bhagavāneva hi phalaṁ sa yathā 'virbhavedbhuvi /*
guṇasvarūpabhedena tathā phalam bhavet //

17. The Blessed Lord Himself is the reward of those (on the Path of Grace). As reward He comes to them in that particular form, or by particular quality in which He becomes manifest to them on earth.

आसक्तौ भगवानेव शापं दापयति क्वचित् ।
अहङ्कारेऽथ वा लोके तन्मार्गस्थापनाय हि ॥ 18 ॥
न ते पाषण्डतां यान्ति न च रोगाद्युपद्रवाः ।
महानुभावाः प्रायेण शास्त्रं शुद्धत्वहेतवे ॥ 19 ॥

XVIII-XIV. *āsaktau bhagavāneva śāpaṁ dāpayati kvacit /*
ahaṁkāre 'tha vā loke tanmārgasthāpanāya hi //
na te pāṣaṇḍatāṁ yānti na ca rogādyupadravāḥ /
mahānubhāvāḥ prāyeṇa śāstraṁ śuddhatvahetave //

18-19. Sometimes the Blessed Lord actually causes someone to be cursed, because (that soul) had become unduly attached or because of egoism. (The Lord does this) in order to keep his Paths firmly established in the world. These (souls) do not turn to hypocrisy, nor do they suffer disease or other calamities. They are great and generous souls, as a rule, and the Lord is punishing them in order to purify them.

भगवत्तारतम्येन तारतम्यं भजन्ति हि ।
वैदिकत्वं लौकिकत्वं कापट्यात्तेषु नान्यथा ॥ 20 ॥
वैष्णवत्वं हि सहजं ततोऽन्यत्र विपर्ययः ।

XX-XXIa. *bhagavattāratamyena tāratamyam bhajanti hi /*
vaidikatvaṁ laukikatvaṁ kāpaṭyātteṣu nānyathā //
vaiṣṇavatvaṁ hi sahajaṁ tato 'nyatra viparyayaḥ /

20-21a. According to the variety of the Blessed Lord's purposes, they manifest a variety of forms. Their following of the worldly rules and performance of the Vedic rituals is a pious duplicity, nothing else. For Vaishnavism is their natural way of life, and any other conduct is a deviation.

सम्बन्धिनस्तु ये जीवाः प्रवाहस्थास्तथापरे ॥ 21 ॥
चर्षणीशब्दवाच्यास्ते ते सर्वे सर्ववर्त्मसु ।
क्षणात्सर्वत्वमायान्ति रुचिस्तेषां न कुत्रचित् ॥ 22 ॥
तेषां क्रियानुसारेण सर्वत्र सकलं फलम् ।

XXIb-XXIIIa. *sambandhinastu ye jīvāḥ*
pravāhasthāstathāpare //
carṣaṇīśabdavācyāste te sarve sarvavartmasu /
kṣaṇātsarvatramāyānti rucisteṣāṁ na kutracit //
teṣāṁ kriyānusāreṇa sarvatra sakalam phalam /

21b-23a. But there are some souls, related to those just described, as well as others who are on the Path of Flow, who together are called 'wanderers.' They stray over all the paths, hopping from one to the next from moment to moment. But they have no real liking for any of them. They attain whatever rewards they have deserved on all three paths, in accordance with their actions.

प्रवाहस्थान् प्रवक्ष्यामि स्वरूपाङ्गक्रियायुतान् ॥ 23 ॥
जीवास्ते ह्यासुराः सर्वे प्रवृत्तिं चेति वर्णिताः ।
ते च द्विधा प्रकीर्त्यन्ते ह्यज्ञदुर्ज्ञविभेदतः ॥ 24 ॥
दुर्ज्ञास्ते भगवत्प्रोक्ता ह्यज्ञास्ताननु ये पुनः ।

XXIIIb-XXVa. *pravāhasthān pravakṣyāmi*
svarūpāṅgakriyāyutān //
jīvāste hyāsurāḥ sarve pravṛttiṁ ceti varṇitāḥ /
te ca dvidhā prakīrtyante
hyajñadurjñavibhedataḥ //
durjñāste bhagavatproktā hyajñāstānanu ye
punaḥ /

23b-25a. I will now describe, according to their souls, bodies and actions, those who are on the Path of Flow. For all these souls have been described as demonic, in the passage: "Neither involvement nor withdrawal . ." (*Bh. G.* 16.7). And they are said to be of two kinds: the ignorant and the malicious. The malicious are the ones the Blessed Lord has described, and the ignorant are those who follow their lead.

प्रवाहेऽपि समागत्य पुष्टिस्थस्तैर्न युज्यते ।
सोऽपि तैस्तत्कुले जातः कर्मणा जायते यतः ॥ 25 ॥

XXVbc. *pravāhe 'pi samāgatya puṣṭisthastairna yujyate /*
so 'pi taistatkule jātaḥ karmaṇā jāyate yataḥ //

25bc. A person on the Path of Grace, though he may be associated with (persons of) the Path of Flow, does not become one of them, even if--since, after all, one is born in accordance with one's past actions--he be born in a family of them.

Introduction

Two things are immediately noteworthy about " The Differences of Grace, Flow, and Limitations" (*Puṣṭipravāhamaryādādhedaḥ*): first, that there is no tradition about its having been written for a particular person on a particular occasion in Vallabha's life--thus, we also do not know at what age he wrote it. And second, this verse-treatise, though the longest of the sixteen, is obviously incomplete as we have it, since it does not touch upon all the topics Vallabha promises to cover.

Nothing could be more clear, however, than the motivation for Vallabha's writing such a treatise: he has to establish the existence of the Path of Grace, which is his innovation and his unique contribution to Hindu theology. In the early verses he shows this motivation consciously, but it is at least at the back of his mind in everything he says. Fittingly so, for the work is of central importance to Vallabha's religious system. Without knowing the different details and clarifications given in this treatise concerning the three general paths destined to be followed by the souls whom Lord Krishna creates out of himself, one can find oneself completely at sea when trying to read the larger works of Vallabha and his followers. References to these three paths are pervasive in Vallabha's writings, as we have already witnessed in "The Pearl-Necklace of Doctrines."

As to the sources of the teachings we find in this treatise, Vallabha makes very clear his dependence on the *Bhagavad Gītā* by quoting from it five times. These passages underlie Vallabha's teachings on the origin and nature of the path of Flow, and on the supremacy of devotion. Vallabha's major source for the path of Grace is the *Bhāgavata Purāna*. This is attested to by only one quotation in the present treatise, but is well known from Vallabha's writing in general, and particularly from the fact that his name for the path of Grace--*Puṣṭi* (literally "nourishment, growth")-- comes straight from the *Bhāgavata Purāṇa's* definition of grace: "His grace is

nourishment" (*poṣaṇaṁ tadanugrahaḥ, Bh.P.* 2.10.4).

As to style, this is Vallabha at his most aphoristic--writing sometimes as if in code-- which is another reason, besides the treatise's incompletness, that extensive commentary is needed. And as to the incompleteness, there is no doubt about it. Three of the four commentators mention it, with the last of them, Purushottama, speficying which promised topics are missing. Contemporary theologian Shyam Manohar Goswamy gives the most complete list, and the topics are as follows:

1) the bodies and actions of the souls on the path of Flow
2) the creation of the Flow
3) the reward of the Flow
4) the Path of Limitations
5) the creation of the Limitations
6) the reward of the Limitations
7) a summary.

In short, then a significant part of Vallabha's second main subject is missing, and his entire treatment of the third.

Of the four Sanskrit commentaries, I shall rely most heavily on Purushottama's, which he attributes, as frequently, to his father Pitambara. Secondly, Gokulanatha's commentary will be helpful, which he signs, as frequently, with his other name, Shrivallabha.

Textual Note

On the basis of the unanimous agreement of the commentaries, I have made the following emendations in the main text of Goswamy's *Ṣoḍaśagranthāḥ*: in verse IV, *kaccideva* to *kaścideva*; in verse X, *vedokte* to *vedoktam*; and in verse XX, *bhagavāt* to *bhagavat.*

Commentary

1-2a. Vallabha begins with a careful statement of his topics, their subdivisions, and his order of treatment. That he later inserts a few unexpected categories, and that the treatise is incomplete, should not deter us from trying to follow this order. After announcing the three title topics, which are, the commentators quickly tell us, "paths" (*mārga*), Vallabha says he will treat Grace, Flow, and Limitations in terms of their general, and then their particular, characteristics. Which characteristics? The "general" seems to refer to the considerations that will establish these three as separate religious paths, since, as Goswamy has noticed, verses 2b-8a are all concerned with *mārgabheda* ("differences of path").[2] The "particular

characteristics, "then, refer most clearly to the various "souls, bodies, and actions" treated in verses eleven and following, though referred to several times before. As for the last two characteristics mentioned, the "course" and the "reward" of each path, Vallabha points out the rewards clearly, but leans more heavily toward describing the "creation" (*sarga*) of the paths than the rest of their courses, as we shall see.

2b-3. Vallabha properly begins with three statements establishing respectively the foundations for the three paths. In the first he asserts strongly that the teaching of a Path of Devotion shows for certain that there is "Grace" (*puṣṭi*). Purushottama immediately cites three passages from the tenth and two from the eleventh book of the *Bhāgavata Purāṇa*, after the second set of which he notes" the teaching by the Blessed Lord, in these and other passages, of a path of devotion." Then, to exemplify the degree of devotion intended, he cites the following verses from the third book of the same scripture: "(The rewards of) sameness of piace, sameness of power, intimacy, close likeness, and oneness, even if given, people do not accept apart from worshipful service of Me; that alone is what is given the name of the ultimate discipline of devotion." Then, after citing a passage from the *Ātharvaṇa Upaniṣad* as well, Purushottama ends with the short definitional passage we have cited from the *Bhāgavata*- - "His grace is nourishment"-- and he concludes: "From this saying's use of '*puṣṭi*' as a synonym for grace-- the grace that is the seed of this or that devotion--'we know for certain that there is' in the Blessed Lord 'Grace'."[3] We can perceive from these passages at least two characteristics of Grace Devotion: 1) It is a devotion in which pure love outstrips the ordinary rewards expected in religious practice; 2) It is a devotion which, as its name implies, stems directly from grace-- from help, gift, or motivating disposition (as in "seed")-- given by Krishna.

The existence of the other two paths is somewhat more directly proved. In verse three, Vallabha cites the verse from the *Bhagavad Gītā* (16.6) in which Krishana teaches: "there are two creations in the world, divine and demonic. " In Vallabha's scheme of things, the Paths of Grace and Limitations will admit and guide the different divine souls. But what he wants to establish here is that a path must exist for the demonic souls. This path he calls the Path of Flow. Finally, and most quickly proved of all, the existence of a Path of (scriptural) Limitations is established by the very existence of the Vedas, which no one could doubt.

4-5. Establishing the existence of a separate Path of Grace continues to be the central concern here, where the rarity and superiority of the true devotee, and consequently of his path of devotion, are the points of

emphasis. The context of Lord Krishna's words in the *Gītā*, which Vallabha cites to make these points, is that the "disciplined one" (*yogī*) whose mind and heart have been dedicated utterly to Krishna, and who is "devoted to Me," is indeed "dear to Me". Gokulanatha reminds the reader that it is precisely the *yogī* who is filled with faith and devotion who is proclaimed by Krishna at the end ot the *Gītā's* sixth chapter (verses 46-7) to be "the most disciplined" (*yuktatama*) and "superior" (*adhika*) to all others, whether ascetics, sages, or sacrificers. This highly disciplined devotee, then, is shown by Krishna's language of deliberate superlatives to be very rare, and likewise to be, as Vallabha continues to echo Krishna's language by saying, proclaimed as superior everywhere, and over practitioners of all other paths.

Because of this superiority, continues Vallabha, "it is certain that Grace exists," although, as Purushottama points out, it is only a bit later, in verse five, that Vallabha quotes grace-language directly. First Vallabha makes another point that follows directly from such a devotee's superiority: "Therefore not everyone (is graced)" with such devotion. It is important not to miss what is implied here: that, for there to be someone superior, or a superior path, there have to be other persons, and another path or paths, to which this one is superior. Making the same point in words close to Vallabha's here, Goswamy says: "Anybody can be a pushti-soul, but not everybody."[4] This establishes, negatively but directly, that there must be another path or paths, since there are other people, who are not so graced.

But there is a second reason for Grace's being distinct. Besides being superior, it is otherwise different from other paths which are known. Vallabha states this in terms of the Grace-devotee's being "unique," i.e., distinct from "both the Flow and the Vedas." The scriptural stanza Vallabha then cites demonstrates his point fully and directly: "When the Blessed Lord graces someone who has contemplated him deep within, that person abandons the mind that is based on the world and the Veda."[5] "The world and the Veda" answer precisely to the names and definitions of Vallabha's other two paths, Flow and Limitations. And so this stanza strongly differentiates Grace from these two, which two the Hindu tradition also clearly differentiates from one another. Finally, Vallabha cites a passage from the *Gītā* in which Krishna tells Arjuna two things relevant to our present context about the vision Krishna has just graced Arjuna with: (1) that this vision can be attained only by devotion, and (2) that it cannot be attained by following the Vedic Path. The passage reads in full: "I cannot be seen in this form you have just seen by (knowing) the Vedas, nor by asceticism,

nor by generous giving nor offering sacrifice, but by single-minded devotion alone, Arjuna, can I be known and seen thus, and, indeed, entered into."[6]

In verses four and five, then, Vallabha strengthens his proof for a separate path based on Krishna's grace and the soul's devotion by showing: (1) the extreme rarity, in the sense of both time and quality, of the soul devoted purely to love of Lord Krishna; (2) that such a soul, when favoured by grace, abandons all trust in the world and the Vedas; and (3) that the highest vision of Krishna is not attained by the Vedas or by any other religious means but the single-minded devotion that results from grace. Vallabha is building a powerful case scripturally and aesthetically (in the sense of an appealing case).

Purushottama and Raghunatha form an important dissenting half among the four commentators in reading verses four and five in a slightly different order. In our Sanskrit text as given, these two would read the verses in the order IVa, Vab, IVb; in terms of our translation, our first sentence would remain first, but the third and fourth sentences would then follow, with the present second sentence coming last. This order would have the advantage of putting the three proof-texts together, and of ending quite logically with "(therefore) it is certain that Grace exists." This is an acceptable, even a likely, ordering of Vallabha's lines. But it does not connect as well with verse six, with its emphasis on the Vedas and Devotion (Grace), which everyone agrees should follow. That is why I have followed Gokulanatha, Kalyanaraya, and Goswamy in the text given here.

6-8a. Vallabha here continues and concludes his argument that there are indeed three paths. He begins by anticipating an opponent's objection to the effect "that there could still be one path." The first question is: what sort of unity of path is being suggested? In interpreting this I agree with Goswamy, even though he differs from all four of the commentators, who each hold variations of the idea that the proposed "one path" is the Path of Devotion, with Flow and Limitations forming subordinate "states" or "limbs" (*aṅga*) of the path. Goswamy says that the objector should rather be seen as proposing that the Vedas and Devotion/Grace form a single path.[7] After all, verse three has already cited words of Lord Krishna which decisively establish two creations, the divine and the demonic souls. Thus the Path of Flow has its own independent existence. But that there need be two paths for the divine souls is not at all self-evident. The Hindu traditions which follow Ramanuja and Madhva might well want to make such an argument, suggests Goswamy. Indeed, he says vividly: "Before Vallabha there *were* only two paths. " In short, then, the objector is arguing that the

path of Scriptural Limitations can accomodate Devotion, even the advanced devotion caused by God's Grace.

Well founded as the argument might appear, however, Vallabha's response is: "I say that is wrong." On what grounds? On grounds of both the foundational Hindu theological text, the *Sūtra*, and sound argument, says Vallabha. While Goswamy emphasizes that Vallabha is here referring to the *Brahma Sūtras* (rather than, say the *Bhakti Sūtras*), Purushottama asserts that the reference is to both the Vedic *sūtra*-texts, i.e., to the *Pūrva Mīmaṁsā* as well as the *Brahma Sūtras*. At any rate, the commentators' pattern is to show the differences of means and reward, that is to say, of "path," between the Vedic endeavors at sacrifice or knowledge and Devotions's clearly different means and reward of Krishna Himself visibly present (Skt. *sākṣādbhagavatsambandha, sākṣādeva puruṣottamaprāpaka*, etc.). As for what Vallabha means by "valid argumentation, "Raghunatha gives a good concise example in his commentary: "There (in the *Brahma Sūtras*), in aphorisms such as 'Then, therefore, the desire to know Brahman,' the nondifference of soul and Brahman is proved. But in devotion the relation of oneself and one's Lord is proved when one says: 'I am yours.' Hence the difference (between devotee and Lord, *and* between Vedic knowledge and the path of devotion) is clear."[8] By such scripture-based theological proofs and arguments, then, Vallabha contends that the Vedic Path has been shown to be "separate" from the Path of Grace-Devotion.

In verse seven Vallabha returns to distinguishing among the three paths, asserting scriptural foundation for the permanent difference of the soul, bodies, and actions of each path from the others. In addition, the Path of Grace is shown to be different from the other two "because of negation, " i.e., when the other two paths are absent because inapplicable in a given case, as in the example of highly graced lovers of God who are neither worldly nor eligible, because of lowly birth or other reasons, for Vedic religious activity. Of the many scriptural proof-texts the commentators cite with respect to this verse, I cite one in which Purushottama vividly distinguishes paths: "And thus if the path of knowledge or any other were the path of Grace, it would grant attainment of the Lord Himself visibly present. (But) if it were thus, scripture would not speak, when it says 'From whom words fall back . .', of his unattainability by speech and the other faculties."[9] Finally (verse 8a), Vallabha sums up, as both Purushottama and Goswamy note, the part of his treatise devoted to distinguishing the three paths, and especially to proving the existence of the path of Grace. He adds nothing new here, but simply notes that the path of Grace has been established by the many above-mentioned proofs,

sciptural, theological, and argumentative, which show it to be different from the other two.

8b-9 Creation is announced as the next major topic-- creation of the three paths in terms of their characteristic "souls, bodies, and actions." But first, creation more generally. Krishna creates the Path of Flow, says Vallabha, "with his mind," simply by wishing it. Somewhat more carefuly and deliberately , He creates the Path of Limitations "by speech." But to connote Krishna's greatest care, Vallabha says that the Lord created the Path of Grace literally "with his body" (*kāyena*), i.e., with his very person, his own person, his whole person-- in short, with his fullest involvement. Goswamy circumnavigates a veritable swamp of commentary here, in which the commentators, especially Purushottama, try to explain who are created from Krishna's mind, speech and body in terms of the ancient Vedic Hymn of the person (*Puruṣasūkta; Ṛgveda* X.90). Goswamy explains that all souls originally come forth equally from Krishna/Brahman, like sparks from fire. But Vallabha's point here is that Krishna creates the three *paths* with his mind, speech, and body, respecively.[10]

10. From creation of the paths, Vallabha goes straight to speaking of their reward. His language follows logically from, indeed in one case is identical with, his description of the creations. Flow yields rewards in the world--it could scarcely do otherwise--and Vedic rewards are specified very cleary, since speech is the Vedas' specially. But the reward of Grace Krishna cares for with his whole self, or person (again "body," *kāya*). Purushottama describes this reward as follows: "'by the (Lord's) whole person', i.e., with Him whose hands, feet, mouth, stomach and all else are pure joy, the manifold experience of his Games is the reward on the Path of Grace."[11] The controlling principle for the rewards--as equally for the creations--is then succinctly stated by Vallabha: it is Krishna's Wish, the fundamental Principle and Mover of all reality according to Vallabha, in each case.

11. Remaining on the topic of ultimate destinies even as he introduces the topic of the souls' nature and differences, Vallabha next clearly differentiates the souls on the Path of Flow from those on the other two paths. A famous verse of Lord Krishna's from the *Bhagavad Gītā* shows vividly this permanent, even painful differentiation: "These cruel, hateful ones, lowest and meanest of persons, I ever cast into demonic wombs in the cycles of existence."[12] This very sobering destiny Vallabha contrasts immediately and decisively with that of the other two paths. Both Limitations and Grace are markedly other, he says, in that they come to an end: "entry into ultimate freedom." I translate *mokṣa by* "ultimate freedom here

rather than by the more usual "liberation" to contrast, with Vallabha, the final freedom offered by the Vedic and devotional paths with the continued bondage of the souls caught in the world's Flow.

12. Continuing the topic of "souls", Vallabha differentiates the Path of Grace and its souls from the other two by resuming the context of the previous verses with respect to the graced devotees, namely, that they are created by the Lord himself, who himself is their reward. Vallabha wishes to apply this now to the course of the graced souls' lives, which also differentiates them: that "they were created to worship the Blessed Lord's very person," and for no other reason. I translate Vallabha's word *rūpa* here as "very person" because I am certain that it is meant in the same sense as *kāya* in the previous verses--the Lord's "whole person," or the Lord "Himself."

13-14a. The next question Vallabha addresses is whether there is "differentiation" or "ranking" (Skt. *tāratamya*) among souls. He begins by listing several important categories in which there is distinctly not "presumptive differentiation" --my translation for *tāratamya* in a context of expectation that one kind of soul should be higher or more richly endowed than another. One should not presume differentiation among souls, says Vallabha, either strictly as souls ("with respect to their very selves"), or in where and how they appear on earth, or in bodily gifts or qualities of character. Rather, what Krishna does is to create differentiation--in terms of souls, bodies, actions, etc. --"in accordance with his purpose." In other words, Krishna's wish and purpose (*kārya*) is the sole differentiating factor, not some automatic ranking by which a Grace soul has to have a more beautiful body and cleverer mind than a soul on the Vedic Path, with both the above far outshining the unfortunate one on the Path of Flow. In this interpretation I follow Goswamy, with some additions of my own.[13]

The remaining question is whether this norm of Vallabha's about differences among persons is meant to apply to all three kinds of soul, or only to Grace souls. No doubt, the general context surrounding these verses is the description of souls on the Path of Grace. In that case Vallabha would mean that there is no presumptive ranking of Grace souls according to, say, the categories that will be named in the next verse. Rather, Krishna graces and endows them, each and all, more pragmatically, we might say--according to what He wants to do. Or, Vallabha might be referring to all three types of soul-- all of them being endowed for fulfilling Krishna's purpose. I prefer the latter option--all three types of soul--for two reasons: (1) Vallabha refers, redundantly, to the "self, body, and actions" of these souls, using a variant of the same phrase he has already used three times

(verses 1,7 & 8) to speak of the categories under which he will explain all three paths. I think that makes it more probable, though not certain, that he is referring to all three paths. (2) As Goswamy argues, experience and observation show that someone on the Path of Flow can be cleverer than a Pushti-soul, and that the three types of soul are often mixed together, with nothing differentiating the Pushti-soul except that she or he is graced (which also may not be evident to everyone). This consideration would also tend to support Vallabha's intending the souls of all three paths in this passage.

14b-15a. This verse is both very important and not completely clear. Important in that Vallabha names four categories of soul, which help in te·ms of more exact classification. Unclear in that it is impossible to determine, from the text as we have it, whether these categories are meant to refer to all three paths, or to the Path of Grace only.[14] The immediate context, when Vallabha begins with the words "For these" (*te hi*) is definitely "souls," and in the general context, grace souls. Vallabha first divides these souls into two categories, the "pure" and the "mixed"; and then he says there are "three kinds of mixed soul," according to our original categories of Flow, Limitations, and Grace. Thus we have at least four categories of soul: the Pure Grace soul and three mixed souls: the Grace-Grace soul, the Limitations-Grace, and the Flow-Grace, to use the terms commonly employed by the Pushtimarga's theologians. To the question of whether all three paths are meant to be so subdivided, the theologians seem all to answer affirmatively as to the mixed categories, but uncertainly as to whether there are "Pure" Limitations or "pure" Flow souls. The arithmetic thus yields ten categories of soul '(4 "Grace," 3 "Limitations," and 3 "Flow")' if the "pure" soul belongs only to the Path of Grace; and twelve categories (4 each) otherwise. We are not entirely sure that it is even one of these two, since Vallabha's treatise is incomplete on this and other issues with regard to the paths of Flow and Limitations. But most if not all Vallabhite theologians work with one of these two classifications.[15] As for the content of these categories, it is both a familiar and a logical one: these differences exist "for the sake of accomplishing the Blessed Lord's purpose."

15b-16. Vallabha now describes these new categories of soul, especially in the ways they manifest themselves on the Path of Grace. When Grace is mixed with Grace, the soul ultimately becomes "omniscient" (*sarvajña*), says Vallabha. Goswamy portrays this omniscient person as one who knows Krishna with three faculties--mind, heart, and actions--and who loves Krishna as well as knows him.[16] He gives a fine comparative example from Western religion and philosophy, Baruch Spinoza, as such a soul, since Spinoza knew both God's nature and his lovableness--he showed philosophically informed love, not just wisdom-facts. Commentators Gokulanatha and Purushottama cite such famous Indian lover-sages as Narada and Prahlada. According to Goswamy, the soul in whom Limitations are mixed with Grace knows the Lord with only two faculties--mind and actions--and is thus portrayed by Vallabha as "knowing (the Lord's) qualities." Similarly, when Flow is mixed with Grace, the Lord is known in terms of only one of the three Faculties, and so, Vallabha says, "the persons delights in actions."

But the "pure" soul, utterly and superbly simple, is what he or she is "through love alone," without any calculations or mixtures. And such a soul, says Vallabha, is "extremely rare." It is, no doubt, the highest soul according to Vallabha. And it is the kind of phenomenon that is explainable only through Grace. That is why it is impossible to know whether Vallabha intended that there be any "pure Limitations" or "pure Flow" categories. Interestingly, none of the four commentators names a scriptural example of such a "pure Grace" soul. But Purushottama cites some scriptural verses which describe such souls, and he cites a verse of Vallabha's, from another work, which echoes and expands upon one of the scriptural verses. It reads : "But a person like this is incredibly rare--one in a billion--who, setting aside wife, home, children, possessions and life--wealth here and hereafter--falls totally in love with Krishna and is immersed in that love always."[17] Having touched upon this, the high point of his love-religion, Vallabha notes that this completes his account, started in verse 12, of the creation of the souls on the Path of Grace, and now he will describe their reward.

17. By now it is no surprise when Vallabha says that the Blessed Lord Krishna himself is the Grace soul's reward. But Vallabha's specification of how this happens may be new, and is certainly important, namely, that Krishna comes to the devotee in the same form of himself, or by means of the same quality, by which He becomes manifest to them on earth. Goswamy specifies that this reward comes to the highest Grace souls while they are still on earth, by means of their "capacity for the transcendent" (*alaukika sāmarthya*), the greatest of Krishna's gifts of Grace of the Pushtimarga.[18] But for most Grace souls it is probably their eternal heavenly reward Vallabha is speaking of. But not all of them see, for example, the same vision of Krishna. Rather, as Purushottama says: "by whatever quality or form He becomes manifest for their sake, whether the form of the Man-Lion, or Rama, or Vamana the Dwarf, or some other, in that form does He

reward them when they are liberated." The devotee will continue to see the Lord, then, in the same form or quality (footprints, a yellow cloth, a peacock-feather, etc.) in which she or he sees him "on earth" (i.e., as Purushottama explains, "in the space of one's heart, or the place of His Game, or Vrindaban, etc.").[19] It might be in separation from Krishna that a devotee would become focussed on one of his "qualities" (*guṇa*), while union would obviously be with a "form" (*svarūpa*) of Him, as Goswamy explains. As must be evident, this verse's teaching will be important for us again, as it is for Vallabha's entire theology.

18-19. Vallabha next takes up a special case that occurs rarely among grace souls: a very accomplished soul who is in heaven is cursed and thereby sentenced to some time on earth. Lord Krishna either never or rarely curses someone directly, say the theologians, but He carries out the curse of one of his great devotees if, for example, that devotee has been insulted by another eminent person. Purushottama here cites as an example Nalakubera, a demigod who was sporting, with friends, naked .n the Ganges when the divine sage Narada came by. Nalakubera did not put clothes on, though his companions did, and, because of this "egoism," as Vallabha puts it, was cursed to become a tree, to be liberated only much later by the child Krishna when He came to earth.[20] Such advanced but temporarily cursed souls often, in the Puranas or stories of great saints, explain the appearance on earth of a person already far advanced in love of God, but without earthly explanation for it. One can see, therefore, why Vallabha might mention them in the same context with pure Grace souls or Grace souls generally. Vallabha gives another logical reason for their being sent to earth, besides "punishing them to purify them" of the curse and the reasons for the curse, and that is "to keep his Paths firmly established in the world."

20-21a. Vallabha next inserts into the present context a theme that has become familiar, by saying (verse 20a) that these great but temporarily cursed souls become manifest on earth in the form which Krishna's purpose in sending them dictates. Thus is their variety (*tāratamya*) accounted for, as was the variety of the other Grace souls, in line with the supreme principle, Krishna's purpose. It is in this context of carrying out Krishna's purpose, and thus being "Vaishnavas", that the next verse (20b-21a) is to be understood. For these persons are so naturally and ardently lovers of Krishna that carrying out worldly rules and religious observances such as those of the Vedic scriptures are merely drills to be carried out, more for form's sake than because one's heart is in them. Vallabha uses a strong word to express the spirit in which these advanced Vaishnavas follow the

world's and Veda's observances, saying this is done solely by "pretense," or "duplicity," (Skt. *k"apa_tya*)-- in context, "pious duplicity." But it should be pointed out that Vallabha is not teaching contempt of the world's laws and of religion here. For in at least two places in the present sixteen treatises, as well as elsewhere in his writings, Vallabha teaches that his followers should carry out their "own *dharma*," which means their worldly and religious obligations.[21] Instead, he is emphasizing, possibly by deliberate overstatement, the total preoccupation with Krishna that characterizes the truest Vaishnavas, to the extent that obligatory activity that involves no direct love of Krishna is done, yes, but for form's sake.

21b-23a. Now Vallabha treats another, no doubt larger, group of souls, whose main characteristic is that they cannot stay on any one of the Paths. Consequently they are called "wanderers." Vallabha teaches that these souls come originally from the Paths of Grace or Flow, but do not remain stable on either those or other paths. Vallabha makes occasional reference to these souls in other parts of his writings,[22] but here he describes these souls clearly though briefly, and specifies that, as to reward, these souls receive what their actions merit.

23b-25a. Vallabha here takes up the next of his major topics--the souls, bodies, and actions of the Path of Flow. He describes these souls straightforwardly, first by quoting as a source-text Lord Krishna's words: "Neither involvement nor withdrawal do demonic people know. Neither purity, nor even decency, nor truth exist among them!"[23] These persons are then divided into two kinds, each defined briefly and clearly by Vallabha. Even though most modern writing and scholarship on Hinduism have downplayed this very clear teaching of the *Bhagavad Gītā's* sixteenth chapter about the demonic creation, path, and destiny, Vallabha and his followers teach it straightforwardly, as scriptural truth that cannot be gainsaid. The general idea is that Krishna leaves these souls to their own devices after creating them, and so they will remain in the continuous cycle of birth and death, in accordance with their actions. We shall see Vallabha describe this briefly later in 'The Definition of Constraint," verse 11.

25bc. The final verse of *Puṣṭipravāhamaryādā* as we have it deals with the case of a Grace soul whose cirumstances bring her or him together with Flow souls: and it is an assurance that the Grace soul does not, i.e., cannot, "become one of them". For Krishna has chosen the Grace soul, whereas he has "set free" ("Definition of constraint," verse 11) the others into the Flow. This remains so, say at least Gokulanatha and Purushottama, "even if he be born in a family of them." This birth can

happen, since birth in accordance with one's past deeds (*karma*) is the rule in this as in all Hindu descriptions of the universe. Goswamy has a different interpretation of the final half-verse (starting with "even if" in my translation).[24] He thinks it reverses the case, and applies to a Flow soul being born into a family of Grace souls, since, after all, *karma* could bring such a soul up the ladder as well as down. This interpretation, also plausible, has the advantage of showing more vividly that a family in which one or two are Grace souls should not be surprised if not all in the family are so. Unrealistic and regrettable presumptions may thus be avoided.

Here the text breaks off without ending . . .

Notes and References

1. On the unnumbered (but ninth) final page of his Hindi Introduction (*Granthaparicaya*) to *Puṣṭipravāhamaryādābhedaḥ*, in volume I of his *Ṣoḍaśagranthāḥ* edition.
2. From our study session of Sept. 14, 1993.
3. The three cited passages read, respectively: (1) *ityādibhirbhagavatā bhaktimārgasya kathanāt;* (2) *"śālokyasārṣṭi-sāmīpyasārupyaikatvamapyuta / dīyamānaṁ na gṛhṇanti vinā matsevamaṁ janāḥ / sa eva bhaktiyogākhya ātyantika udāhṛta" iti;* (3) *"puṣṭirasti" poṣaṇaṁ tadanugraha iti vākyādanugrhāparaparyāyā tattadbhaktibījabhūtā kṛpā bhagavati vartata "iti niścayaḥ". Op.cit.* (*Ṣoḍaśagranthāḥ*). *Puṣṭipravāhamaryādābhedaḥ*, p.34. The *Bhāgavata Purāṇa* stanzas cited in 2) are 3.29.13-14.
4. From our study session of Sept. 14, 1993.
5. Skt. *yadā yasyānugṛhṇāti bhagavān ātambhāvitaḥ / sa jahāti matiṁ loke vede ca pariniṣṭhitām // Bhāgavata Purāṇa* 4.29.46.
6. Skt. *nāhaṁ vedair na tapasā na dānenea na cejyayā / śakya evaṁvidho draśṭuṁ dṛṣṭavān asi māṁ yathā // bhaktyā tvananyayā śakya aham evaṁvidho 'rjuna / jñātuṁ draśṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa / / Bhagavad Gītā* 11.53-4.
7. From our study session of Sept. 14, 1993. This interpretation of Goswamy's revises his own previous interpretation as contained in his Hindi Introduction to this treatise in his *Ṣoḍaśagranthāḥ*, where his position was closer to the commentators'.
8. Skt. *tatra "athāto brahmajijñāsā" ityādiṣu jīvabrahmābhedaḥ pratipādyate, bhaktau tu tavāhamiti svasvāmisambandhaḥ pratipadyate, ataḥ sphuṭo bhedaḥ. Ṣoḍaśagranthāḥ* vol. I, *Puṣṭipravāhamaryādā*, p. 19.
9. Skt. *evaṁca jñānādimārgo yadi puṣṭimārgaḥ syāt, sākṣādeva puruṣottamaprāpakaḥ syāt, yadi tathā syāt, "yato vāco nivartanta" iti śrutirvāgādyaprāpyatvaṁ na vadet. Ibid.*, p.39.
10. From study session of Sept. 14, 1993.

11. Skt. *"kāyena" ānandamātrakarapādamukhodarādirūpena phalaṁ nānāvidhaṁ tallīlānubhavarūpam puṣṭau bhavati. Op. cit., Puṣṭipravāhamaryādā*, p.46.
12. Skt. *tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān / kṣipāmyajasram aśubhān āsuriṣveva yoniṣu // Bh.G.* 16.19.
13. Based on our study sessions of Sept. 14 and 17, 1993.
14. This sentence's words are those of Shyam Manohar Goswamy, from our Sept. 17 session.
15. Goswamy works out another 10-category classification, still closer to Vallabha's text. It includes four kinds of Grace souls, as above, and three (mixed) kinds of Limitation souls; then one category of "wanderers" (see verse 22) who are divine souls, plus two kinds of Flow souls: one which is "wanderer/ignorant," and the other "malicious" (see verse 25). These ten are directly witnessed in Vallabha's text, except we can't be sure there are three kinds of Limitations souls. And, by the way, Goswamy himself prefers the twelve-category scheme. Source: third page of Goswamy's Introduction to *Puṣṭipravāhamaryādā*, in *Ṣoḍaśagranthāḥ* vol. I.
16. This and the subsequent attributions are based on the Sept. 17 study session (in which I failed to ask Goswamy the Sanskrit terms for 'mind, heart, and actions'; but 'knowing, loving, and doing' are the point).
17. Skt. *etādṛśastu puruṣaḥ kotiṣvapi sudurlabhaḥ / yo dārāgāraputrāptaprāṇān vittam imam param / hitvā kṛṣṇe param bhāvaṁ gataḥ premaplutaḥ sadā //* From Vallabha's *Tattvārathadīpanibandha*, Volume I, *Sarvanirṇaya* 219 (*op. cit.*, p. 166); cited by Purushottama in his commentary on the present treatise, p. 53.
18. From our study session of Sept. 17, 1993.
19. The first passage from Purushottama reads : *yadarthe yadguṇarūpeṇāvirbhavati nṛsiṁharāmavāmanādirūpeṇa, teṣām muktāvapi tena rūpeṇa phalati.* And the second passage is: *"bhuvi" hṛdayabhumau līlāsthāne vṛndāvanādau* . . . Both from *op. cit., Puṣṭipravāhamaryādā*, p.53.
20. For the story, cf. *Bhāgavata Purāṇa* Book Ten, Chapter 10. Also told, under "Nalakubera," by Vettam Mani in his *Puranic Encyclopedia* (Delhi : Motilal Banarsidass, 1975), p. 520.
21. Cf., for example, "A Guide for Beginners," verse 19 above, "Strengthening Devotion," verse 2 below, and, in *Tattvārthadīpanibandha, Sarvanirṇaya* 215, 225, and 238.
22. Cf. for example, his *Subodhinī* (commentary) on *Bhāgavata Purāṇa* 10.26 (= 29 in the more usual count). 2.
23. Skt. *pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ / na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate // Bhagavad Gita* 16.7.

The Secret Of Our Doctrine

श्रावणस्यामले पक्षे एकादश्यां महानिशि ।
साक्षाद्भगवता प्रोक्तं तदक्षरश उच्यते ॥ 1 ॥

I. *śrāvaṇasyāmale pakṣe ekādaśyām mahāniśi /*
sākṣādbhagavatā proktaṁ tadakṣaraśa ucyate //

1. At midnight on the eleventh day of Shravana's bright half, the Blessed Lord himself appeared before my eyes. And what He proclaimed to me then I repeat here, word for word.

ब्रह्मसम्बन्धकरणात् सर्वेषां देहजीवयोः ।
सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः ॥ 2 ॥
सहजा देशकालोत्था लोकवेदनिरूपिताः ।
संयोगजाः स्पर्शजा श्च न मन्तव्याः कथञ्चन ॥ 3 ॥

II-III. *brahmasambandhakaraṇāt sarveṣāṁ dehajīvayoḥ /*
sarvadoṣanivṛttirhi doṣāḥ pañcavidhāḥ smṛtāḥ //
sahajā deśakālotthā lokavedanirūpitāḥ /
saṁyogajāḥ sparśajāśca na mantavyāḥ kathaṁcana /

2-3. For everyone who performs the Brahmasambandha ceremony, the removal of all defects of body and soul is sure to result. These defects are of five kinds, as tradition confirms: natural defects; defects resulting from (impropriety of) place or time, as specified in the world and in the Veda; defects arising from (improper) association; and faults that result from contact (with forbidden things). All these need no longer even be thought of.

अन्यथा सर्वदोषाणां न निवृत्तिः कथञ्चन ।
असमर्पितवस्तूनां तस्माद्वर्जनमाचरेत् ॥ 4 ॥

IV. *anyathā sarvadoṣāṇāṁ na nivṛttiḥ kathaṁcana /*
asamarpitavastūnāṁ tasmādvarjanamācaret //

4. Otherwise there is no way to remove all these defects. Therefore the devotee should strictly practice avoidance of things which have not been (thus) offered (to Me).

निवेदिभिः समर्प्यैव सर्वं कुर्यादिति स्थितिः ।
न मतं देवदेवस्य सामिभुक्तसमर्पणम् ॥ 5 ॥

V. *nivedibhiḥ samarpyaiva sarvaṁ kuryāditi sthitiḥ /*
na mataṁ devadevasya sāmibhuktasamarpaṇam //

5. The firm rule is that those who are dedicating themselves (to Me) should first offer every thing (to Me), and then act. It is simply unacceptable to offer something half-eaten to the God of gods.

तस्मादादौ सर्वकार्ये सर्ववस्तुसमर्पणम् ।
दत्तापहारवचनं तथा च सकलं हरेः ॥ 6 ॥
न ग्राह्यमिति वाक्यं हि भिन्नमार्गपरं मतम् ।

VI-VIIa. *tasmādādau sarvakārye sarvavastusamarpaṇam/*
dattāpahāravacanaṁ tathā ca sakalaṁ hareḥ //
na grāhyamiti vākyaṁ hi bhinnamārga paraṁ matam /

6-7a. Therefore at the very begining of every undertaking, the devotee should offer (to me) every thing (he will use). For the traditional sayings to the effect that one may not take back what has been given, and that nothing which belongs to Hari may be taken (for one's own use), are applicable to other paths (not to this one).

सेवकानां यथा लोके व्यवहारः प्रसिध्यति ॥ 7 ॥
तथा कार्यं समर्प्यैव सर्वेषां ब्रह्मता ततः ।

VIIb-VIIIa. *sevakānāṁ yathā loke vyavahāraḥ prasidhyati //*
tatha kāryaṁ samarpyaiva sarveṣāṁ brahmatā tataḥ /

7b-8a. Just like the well known practice of servants in the world, so my servants should first offer everything to Me, and then do what is needed. By (doing) that all become Brahman.

गङ्गात्वं सर्वदोषाणां गुणदोषादिवर्णना ॥ 8 ॥
गङ्गात्वेन निरूप्या स्यात्तद्वदत्रापि चैव हि ॥ 8½ ॥

VIIIbc. *gaṅgātvaṁ sarvadoṣāṇāṁ guṇadoṣādivarṇanā /*
gaṅgātvena nirūpyā syāt tadvadatrāpi caiva hi //

8bc. Just as all faulty things become Ganges (upon entering it), and just as it is relevant to discuss their virtues, defects and so forth before they enter the Ganges, but not after, the case is precisely the same here.

Introduction

We have seen, in the two previous verse-treatises, some of Vallabha's fundamental theology and the characteristics of his Path of Grace and its devotees. Now we see its founding vision. For it was when Vallabha--at age fourteen according to his tradition--was on pilgrimage to the village of Gokula, in the land near Mathura where Krishna had spent his childhood, that Lord Krishna appeared to him and instructed him carefully how to initiate devotees and lead them to Him. Let us sketch briefly this vision and its content--the *Brahmasambandha* ceremony and the offering of all things to Krihsna--then explore in detail its presentation in this treatise.

The details of the vision are, of course, best and most credibly presented in this treatise itself, by the visionary himself. In short, he says the vision was ocular, not mental, and that the content was mainly verbal. A few other useful details are supplied by the tradition. One is that Vallabha had stayed awake, keeping vigil in accordance with the monthly eleventh-day (*ekādaśī*) observance. A second is that Vallabha, after the vision, asked his companion Damodardas, who was sleeping next to him, whether he had heard anything. Damodardas said he had heard the Lord, but couldn't understand what He had said. A final detail is that Vallabha initiated Damodardas and his other close companion Krishnadas the very next morning in the way Krishna had just instructed.[1]

Secondly, a few words about the *Brahmasambandha* ("connection, or relation, with Brahman") ceremony--given its name by Krishna in this vision. It is the formal initiation ceremony (Skt. *dīkṣā*) onto the Path of Grace, and is administered to the devotee by one of the guru-priests who are direct descendants of Vallabha and who are known as "Goswamis" or "Maharajas." Its centerpiece is a relatively long and devotionally powerful prose (Skt. *gadya*) *mantra*, or "sacred utterance," which expresses the initiation's major themes. The *mantra* is a *mantra* only in Sanskrit, and in that form it is kept "protected" or "secret" (*gopya*) by the Pushtimarga.

But there will be no harm, and much usefulness, for us in translating in into English: "Tortured for thousands of years now by the pain born of separation from Krishna so that joy has disappeared, I offer to the Blessed Lord Krishna my body, senses, life-breath, and inner faculties, with all their attributes, and wife, home, children and acquired wealth here and hereafter, along with my very self; I am your servant, Krishna, I am yours!" Two centrally evident components of this formula are that it is a self-dedication, or self-offering, to Krishna, and that it is motivated by the accumulated agony of many lifetimes of separation, with a desire now to belong to Krishna closely, in a felt way, and totally.

Third and finally by way of introduction, it will be helpful to mention that the theme of "offering" (Skt. *samarapaṇa*) is not exhausted by the self-offering embodied in the *mantra*. Rather, the command that the Grace devotee should offer everything to Krishna, again and again and whenever anything new comes into one's life, proves to be the major, repeated emphasis of Krishna's words in this treatise, and thus arguably to be the "Secret of (our) Doctrine" that the title promises.

Commentary

1. Vallabha here describes, more exactly than in any of our other treatises, the circumstances which gave rise to the present verses. Here it is not a question of Vallabha's responding to a disciple's need for instruction, but of his recording, literally "syllable by syllable" (*akṣaraśaḥ*), his own instruction by Krishna. The Blessed Lord appeared visibly--"before my eyes" (*sākṣāt*), says Vallabha--and spoke in precisely these words. By this sort of sensory explicitness Vallabha seems deliberately to be excluding the possibility that his experience of Krishna might have occurred by means of, for example, the "capacity for the transcendent" (*alaukika sāmarthya*) which is the highest reward on the Pushtimarga, or in *samādhibhāṣā* ("speech within deep meditation"), the mode by which Vyasa is believed to have received the Bhagavata Purana. Rather, it was bodily appearance and speech by the Lord. Gokulanatha assures us similarly by saying: "But in order to indicate here first of all the exclusion of the possible modes (of appearance) just mentioned, and then to affirm that He himself, fully visibly manifest, instructed our Master, he has said: 'before my eyes.'"[2]

2-3. Lord Krishna (as reported by Vallabha) first specifies that the Brahmasambandha initiation ceremony frees the devotee from all "defects" (*doṣa*). The first question that arises is: what defects? And Krishna will answer that question presently. But a second question arises: from all

defects relative to what, or in what context? In other words, are devotees freed from all defects of all kinds absolutely? Or are they, as seems more humanly likely, promised freedom from defects in some important but limited area of activity? We shall see that this area or context of Krishna's words is important for the treatise's remaining verses as well. Gokulanatha posits a clear context: that of "worship" (*sevā*) of Krishna on the Path of Grace. He says: "Having thus promised an account (of Krishna's words), he first tells of the method expressed by the Blessed Lord for the removal of the particular defects which prevent the face-to-face worship (characteristic) of his own Path when he says: 'For everyone who performs the Brahmasambandha ceremony.'[3] Shyam Manohar Goswamy also holds firmly that these two verses, and indeed the treatise as a whole, have "worship" (*sevā*) as their context.[4] An additional consideration not explicitly mentioned by these two, but which seems persuasive to me in fixing *sevā* as the relevant context here is that it is at the Brahmasambandha ceremony that the initiating *guru* gives to the devotee her or his "Krishna-for-worship" (Skt. *sevya savarūpa*)--the real presence of Krishna in image form. This is the Krishna, present in this form explicitly to save this devotee, which the devotee is by this initiation committed to worship with, as Gokulanatha has said just above, "face-to-face" (literally "eye-to-eye"--Skt. *sākṣāt*) intimacy. So, when Vallabha portrays Lord Krishna here as speaking of what results directly from the Brahmasambandha ceremony, we should remember the giving of the Krishna-for-worship, and therefore worship itself, as the pervasive factor of the devotional atmosphere.[5]

Now to the first question: what are these "defects" which might hinder worship but which are nullified by the Brahmasambandha ceremony? Our numerous commentators on this treatise give rather different sets of defects, some emphasizing defects relative to ritual worship (Skt. *pūjā*)--this seems to be what Gokulanatha means when he speaks above of "particular" (*asādhāraṇa*) defects--and some mentioning more general (*sādhāraṇa*) defects of life in Samsara. I will look to Raghunatha for a brief explanation of these "defects of five kinds," and to Goswamy for some further specifications. Raghunatha, after dividing the first of the five kinds of defects, the "natural" (*sahaja*), into those of body and of soul, explains the defects as follows: "Those that originate together with the body such as leprosy, epilepsy, etc.; defects of the soul--lust, anger, etc. Those 'resulting from place' arise from places like Magadha, a foreign land, etc. Those 'resulting from time' refer to an epoch of disaster involving a world-era (*kalpa*), for example. 'Association' is keeping company with sinners, etc. 'Touching' is making contact with forbidden sense-objects. The 'and' refers also to defects born of past deeds. All these have also been spoken of 'in the world and in the Veda.'"[6] Goswamy broadens the list of "natural" defects by mentioning the restriction of the self (*ātman*) to being a soul through ignorance, the soul's being joined with ego and life-breath, and finally with a body which hungers and thirsts. He also explains that, while the defects of "association" are indeliberate, those of "touching" are deliberate, and so should be translated "faults."[7] Finally, the phrase "specified in the world (i.e., the manuals of worldly conduct) and in the Veda" is thought not to refer to two more species of defect, but rather to have broad scope, referring either to all five kinds of defect, or to the second through fifth kinds.

Now that we know something of what these defects are, we discover at the end of verse three that, because the Brahmasambandha ceremony has been performed, or, we might translate, because they have been connected with Brahman, these defects need never again even be thought of! What are we to make of this? The point is fairly simple, says Goswamy. It means that such defects will not hinder or invalidate worship of Krishna. Putting it pointedly, Goswamy says that even defects, as well as all other qualities, possessions, etc., have been offered to Krishna in the initiatory *mantra*. So, even though those defects may remain, they do not prevent worship. Indeed, when asked once by a member of the family of a worshipper who was a chain-smoker whether that smoking did not make the persons ineligible for worship, Goswamy advised that it's a bad thing to be a chain-smoker, but it's worse not to worship Krishna![8] In sum, then, the defects of Grace devotees are not removed, but they are rendered inoperative in worship, so that they do not render any Grace devotee ineligible. The sense of "removal" of defects, then, is not their disappearance, but their nullification, their being rendered inoperative.

4. Next comes the proclamation that there is no way other than the Brahmasambandha ceremony to render all defects harmless. And that theme is immediately linked with the dominant idea of the remainder of the treatise: the offering of all things to Krishna, and whether or not one can still use things after they have been so offered. One might ask how the removal of defects is connected with offering all things to Krishna, and once again the connection is contained in the Brahmasambandha ceremony which Krishna is here revealing to Vallabha. All one need remember is that the only verb in that initiation's *mantra*-formula is "I offer to," the same verb that yields the present verse's "which have not been offered" (*asamarpita*). Thus we must assume as context for understanding the treatise's remaining verses: (1) the "worship of Krishna" (*sevā*) which

is the way of life the devotee is being initiated into; and (2) the offering of all things, self, body, virtues and defects, possessions, wife, children, etc., to Krishna which is the content of both the initiatory self-dedication and all subsequent worship of Krishna. In fact, this latter point is the new focus of Krishna's teaching of Vallabha here. For the "offering" is not meant to be only a once-for-all dedication of self and possessions to Krishna. Rather, it is meant to initiate a way of life in which all things one uses, acquires, or intends possibly to use, are first offered to Krishna in worship, as really and truly his, and only then used, as a servant uses a master's goods (verse seven below). It is in this context that the second sentence of verse four makes sense, namely, that anything not offered to Krishna would go against both the connection of all things with Krishna/Brahman that is the Brahmasambandha ceremony and the continual connection of all thinks with Krishna that is the devotee's entire life now--worship (*seva*). To possess or use something not first offered to Krishna would introduce a new "defect," indeed "fault," precisely where defects had been removed.

5. This verse states, then, as a foundational rule of the Path of Grace precisely this principle, that only after offering each and every thing to Krishna should Grace devotees act, whether in worship in the narrower sense or in their entire life, which should both systematically be seen as, and lovingly be, worship of Krishna. The principle (verse 5a) as seated in Sanskrit seems to switch from the passive to the active voice without warning. But it is clear that the devotee(s) making the self-dedication is the intended subject throughout. This interpretation is strengthened by the fact that the passive *kāryam* is read by two of the commentators instead of the active verb-form *kuryāt*. The verse's second sentence both echoes the context of worship and reinforces Krishna's rule with a touch of the aesthetic mood of repulsion or disgust (*bībhatsa rasa*). For it asserts as unthinkable that one should offer to God something not only already touched by another, but partly eaten! Goswamy hastens to specify that "half-eaten" (*sāmibhukta*) applies more widely than to food alone, and can mean "half-consumed" in the sense of (any object) half-used, too.[9] But he agrees that the tone of disgust in Krishna's voice is best carried by the eating metaphor.

6-7a. The next unit begins with a concise restatement of the principle just taught, applying it explicitly not just to one or a few undertakings, but to every undertaking. One might paraphrase it by saying that at the beginning of any thing, the devotee must offer every thing to Krishna. Goswamy portrays this practice of first offering all things to Krishna, then using

them, as the Path of Grace's characteristic discipline for overcoming our spontaneous egotism and acting instead in accordance with what is true: that all belongs to Krishna. We spontaneously think that "our" things are truly ours. This discipline of offering in worship is meant to acknowledge the true state of things, and thus overcome our self-identification with the limited ego caused by ignorance, as well as the tendency to put all other things within the purview of our ego.[10]

Some objections are anticipated in this same set of verses, in the form of known rules of worship which contradict the principle just stated by saying, in essence, that what is given to God is God's, and cannot be used again by the giver. Lord Krishna's refutation here of these anticipated objections is quite clearly stated. But what many of the commentators point out as additionally helpful is the distinction between *dāna* ("gift")--the type of worship mentioned in these "traditional sayings" of the path of ritual worship (*pūjāmārga*) or the path of sacrificial works (*karmamārga*), in which what is offered is given completely and cannot be taken back--and *nivedana/samarpaṇa* ("dedication"/"offering")--the worship characteristic of the path of devotion and particularly this path of grace, which offers absolutely everything to Krishna, but then must also use it for the Lord's purposes, as a servant uses things belonging to his master because he must use something. By this important distinction in paths of worship, then, devotees on the Pushtimarga, even though they cannot use anything which has not been offered to Krishna, and must offer everything they have to Krishna, nonetheless use, but as servants, the things they have offered to Krishna.

7b-8a. Here is the servant analogy which I may already have mentioned too often. Perhaps the only clarification needed is that the analogy is founded on a concept of servitude in which the master owns everything in the house. So the servant has nothing to make or do anything with but the master's. This makes the analogy apt for the human person and Krishna. We are his, and we are playing his Game with his pieces; so we first offer all to Him, then use the pieces. One can see how this repeated practice would deflate the ego to its proportionate size and place in things as they are. The verse's final note alludes powerfully to this cosmic perspective by saying that the result of such worship by such servants will be that "all become Brahman." This rich phrase has several meanings. The first is the evident meaning, in which what Vallabha had said in verse two of "The Pearl-Necklace of Doctrines"--that "awakening to Brahman" will come, as a by-product of Pushtimarga worship, to all devoted worshippers. But a second important meaning is that, since the Sanskrit more literally says:

"from that (worship), the Brahmanness of all," all things will achieve their proper *brahmasambandha*, i.e., their connection or relation with Krishna/ Brahman--the central topic of this treatise.

8bc. The last verse affords us a final rich analogy, with the analogate being the favorite term of comparison thus far, the Ganges. In parapharasing the verse's complex but fundamentally clear statement, the commentators use different examples, but the point is the same: all outside things--"faulty" (*doṣa*) in the sense that they are not the Ganges itself, says Gowamy--that become part of the Ganges, whether a pure stream or sewer-water, whether a flower or a dead body, can be described in terms of virtue or defect before they become Ganges, not after. They are all Ganges, and thus all sacred. The same is true with Krishna's worshippers, together with the things they worship Krishna with, and the Brahman-ness just mentioned in the previous verse. All these have just become connected with Brahman (by Brahmasambandha). Their defects may have hindered them before, and their virtues helped, relatively. Now both are secondary or irrelevant because all are Brahman.

In sum, then, a surprising amount has been packed into these eight short verses. Perhaps best to try to state what corresponds to the title, "The Secret of Our Doctrine". Three connected elements seem to me to comprise "the secret:" (1) the Brahmasambandha ceremony, which initiates the Grace devotee to (2) worship of Krishna as a way of life, which involves as its essence (3) offering oneself and all things completely and repeatedly to Krishna, and then using them as his servant.

Notes and References

1. The first and last details come from Yadunathaji's sacred biography of Vallabha, *Śrivallabhadigvijaya:* the second from the *Eighty Four Vaishnavas*, within Damodardas' story. Both these are cited and quoted by Goswamy on the first page of his Introduction (*Grantha-Paricaya*) to *Siddhāntarahasyam*, in vol. I of his *Ṣoḍaśagranthāḥ*.
2. Skt. *atra tūktasambhāvitaprakārābhāvapūrvakaṁ svayaṁ sākṣātpūrṇaprākaṭyenācāryānupadiṣṭavāniti jñāpanāyoktaṁ sākṣāditi. Ṣoḍaśagranthāḥ* vol. I, *Siddhāntarahasyam*, p.2.
3. Skt. *evaṁ kathanam pratijñāya sākṣātsvamārgīyasevāpratibandhakāsādhāraṇadoṣanivṛttiprakāram bhagavaduktam prathamata āhuḥ "brahmasambandhakaraṇād" iti. Ibid.*, p.2.
4. Discussed at several points in our study session of Sept. 28, 1993. And affirmed in print with respect to verses two and three, on the fourth page of Goswamy's Introduction to *Siddhāntarahasyam*.
5. On the "Krishna-for-worship," cf. briefly my *Vallabhācārya on the Love Games of Kṛṣṇa* (Delhi: Motilal Banarsidass, 1983), pp. 37-38. Cf. more extensively Peter Bennett, "Krishna's Own Form: Image Worship and Puṣṭi Mārga," pp. 109-131 in *Journal of Vaiṣṇava Studies* (1:4, 1993); and *idem, The path of Grace: Social Organisation and Temple Worship in a Vaishnava Sect* (Delhi: Hindustan Publ. Corp., 1993).

6. Skt. *dehena sahaivotpannāḥ kuṣṭhāpasmarādayaḥ jīvadoṣāḥ kāmakrodhādayaḥ. deśotthā magadhamlecchādideśotthāḥ. kālo raudraḥ kalpādirūpastadutthāḥ. saṁyogaḥ patitādisaṁsargaḥ. sparśo niṣiddhendriyārthasaṁyogaḥ. cakārātkarmajā api. te sarve' pi loke vede ca kathitā ityarthaḥ. Ṣoḍaśagranthāḥ*, vol. I, *Siddhāntarahasyam*, p. 8. Magadha was a border-area relative to the classic Brahmanical heartland, and probably prohibited for that reason, as possibly for predominance of Buddhism and Jainism there.
7. Goswamy's explanation of the "natural" defects are from the fourth page of his Introduction to *Siddhāntarahasyam* (*op.cit.*) The comments on association and touching are from our study session of Sept. 28, 1993.
8. From our study session of Sept. 28, 1993.
9. From our study session of Sept. 28, 1993.
10. From our study session of Sept. 28, 1993.

The Nine Jewels

चिन्ता कापि न कार्या निवेदितात्मभिः कदापीति ।
भगवानपि पुष्टिस्थो न करिष्यति लौकिकीं च गतिम् ॥ 1 ॥

I. *cintā kāpi na kāryā niveditātmabhiḥ kadāpīti /*
bhagavānapi puṣṭistho na kariṣyati laukikīṁ ca gatim //

1. Those who have dedicated themselves need never be troubled by any anxiety. (For) the Blessed Lord, too, is on (the Path of) Grace, and He will surely not impose a worldly course (of action).

निवेदनं तु स्मर्तव्यं सर्वथा तादृशैर्जनैः ।
सर्वे श्वर श्च सर्वात्मा निजेच्छातः करिष्यति ॥ 2 ॥

II. *nivedanaṁ tu smartavyaṁ sarvathā tādṛśairjanaiḥ /*
sarveśvaraśca sarvātmā nijecchātaḥ kariṣyati //

2. But their self-dedication must constantly be recollected by such people. And the Lord of all, who is the Self of (them) all, will act according to his own wish.

सर्वेषां प्रभुसम्बन्धो न प्रत्येकमिति स्थितिः ।
अतोऽन्यविनियोगेऽपि चिन्ता का स्वस्य सोऽपि चेत् ॥ 3 ॥

III. *sarveṣām prabhusambandho na pratyekamiti sthitiḥ /*
ato'nyaviniyoge 'pi cintā kā svasya so 'pi cet //

3. It is a firm rule that the relationship with the Lord (has been established) for all (who have been dedicated), not for each one individually. Therefore even if (the others) are employed in some activity other (than worship), why should that worry him? And even if he, too (employs himself in some other activity, there is no cause for anxiety).

अज्ञानादथवा ज्ञानात् कृतमात्मनिवेदनम् ।
यैः कृष्णसात्कृतप्राणैस्तेषां का परिदेवना ॥ 4 ॥

IV. *ajñānādathavā jñānāt kṛtamātmanivedanam /*
yaiḥ kṛṣṇasātkṛtaprāṇaisteṣāṁ kā paridevanā //

4. Whether they have made their self-dedication out of ignorance or from true knowledge, what sorrowing (can there be) among those who have made Krishna their very life-breath?

तथा निवेदने चिन्ता त्याज्या श्रीपुरुषोत्तमे ।
विनियोगेऽपि सा त्याज्या समर्थो हि हरिः स्वतः ॥ 5 ॥

V. *tathā nivedane cintā tyājyā śrīpuruṣttame /*
viniyoge 'pi sā tyājyā samartho hi hariḥ svataḥ //

5. Likewise, any anxiety with respect to the Supreme Lord Purushottama in one's self-dedication should be abandoned. And even with respect to one's own (degree of) involvement, one should cast off all anxiety, for Hari, by himself, is capable of all.

लोके स्वास्थ्यं तथा वेदे हरिस्तु न करिष्यति ।
पुष्टिमार्गस्थितो यस्मात् साक्षिणो भवताखिलाः ॥ 6 ॥

VI. *loke svāsthyaṁ tathā vede haristu na kariṣyati /*
puṣṭimārgasthito yasmāt sākṣiṇo bhavatākhilāḥ //

6. But Hari will not allow (his own) to be content with worldly activities and Vedic observances, for He abides on the Path of Grace. So, be witnesses to this, all of you.

सेवाकृतिर्गुरोराज्ञा बाधनं वा हरीच्छया ।
अतः सेवापरं चित्तं विधाय स्थीयतां सुखम् ॥ 7 ॥

VII. *sevākṛtirgurorājñā bādhanaṁ vā harīcchayā /*
ataḥ sevāparaṁ cittaṁ vidhāya sthīyatāṁ sukham //

7. The performance of worship consists in (carrying out) the guru's command, or in the following the wish of Hari, if it contradicts (the guru's command). (In either case) therefore, let him set his mind exclusively on worship, and continue it happily.

चित्तोद्वेगं विधायापि हरिर्यद्यत्करिष्यति ।
तथैव तस्य लीलेति मत्वा चिन्तां द्रुतं त्यजेत् ॥ 8 ॥

VIII. *cittodvegaṁ vidhāyāpi hariryadyatkariṣyati /*
tathaiva tasya līleti matvā cintāṁ drutaṁ tyajet //

8. (But) whatever Hari does, even if He causes mental anguish, one should think: "This is how He is playing his Game," and immediately stop worrying.

तस्मात् सर्वात्मना नित्यं श्रीकृष्णः शरणं मम ।
वदद्भिरेवं सततं स्थेयमित्येव मे मतिः ॥ 9 ॥

IX. *tasmāt sarvātmanā nityaṁ śrīkṛṣṇaḥ śaraṇam mama /*
vadabhirevaṁ satataṁ stheyamityeva me matiḥ //

9. Therefore (the dedicated), saying incessantly, with their whole self, "Lord Krishna is my refuge," should persevere always. This is my conviction.

Introduction

The context in which Vallabha is writing emerges as critically important for almost all of his sixteen verse-treatises, but perhaps nowhere so critically as in "The Nine Jewels." No sooner has the worship of Krishna that follows upon the Grace devotee's self-dedication been established as the main subject under consideration, in "The Secret of Our Doctrine," than we find, in the present treatise, worries and anxious question about worship that Vallabha must answer for his followers. These worries threaten the day-to-day devotional life and, ultimately the long-term spiritual life, the love-relationship with Krishna, of devotees. Hence the importance of determining what questions precisely are being asked here, and from what life-situation.

Vallabha's tradition, particularly as recorded in the *Eighty Four Vaishnavas,* decisively remembers one Govind Dube as the devotee in answer to whose troubled letter Vallabha wrote this treatise, in about 1502 A.D.[1] It seems that Govind was experiencing a conflict between worshipping a Form of Krishnā based on the royal period of his life (Ranchodji of Dvaraka), and thus involving the kingly Games, and worshipping the child-Krishna Form which Vallabha had given Govind at his initiation. Imagine: one would hardly worship a king in the same way one could care for a child; and how different would be one's expressions of love for each! Disturbed by this conflict and several other questions about worship, Govind wrote the letter to Vallabha, now lost, to which this treatise is the response. Finally by way of introduction, Vallabha's son and co-founder Vitthalanatha, for the third and final time in Vallabha's sixteen treatises, has written a commentary (*prakāśa*), thus lending his particularly authoritative help to the task of finding the proper context and question of each verse. Of the three sub-commentaries, Purushottama's is the most extensive and helpful.

Commentary

1. This verse is among the clearest of the nine, and yet Vitthala introduces it with what amounts to a small treatise giving the background of the questions Vallabha is said to be answering. But first, Vallabha's teaching; then Vitthala's, and others', explanation. Vallabha starts with what might be the most universally intended theme-statement of the treatise: that at no time should there by any anxious worry at all on the part of the Grace devotees who have, by the Bhrahmasambandha ceremony, offered themselves to Lord Krishna. Two matters in this statement are noteworthy: (1) the reference to the devotees' act of self-dedication links this treatise directly with the context of the preceding treatise: the initiatory offering and the consequent worship; (2) Vallabha stretches the Sanskrit language in his effort to emphasize that there are simply no grounds for worry (*cintā kāpi na . . . kadāpiti*).

Why are there no grounds for worry? Because not only the Grace devotee, but Krishna, too, "is on, or in, Grace" (*puṣṭistho*), i.e., the Path which the devotee is on is the Blessed Lord's own native element. Therefore, says Vallabha, Krishna would never cast a soul out of the element in which they both now naturally abide, by forcing the soul into a way of life--an atmosphere of thoughts, expectations, and actions--that is worldly, rather than graced. To put it more exactly in terms of the 'path' metaphor Vallabha is using: Krishna, having accepted someone onto the path of Grace, will not make him or her follow a "worldly course" (*gati* = path).

What specific concern--of Govind Dube or others--is Vallabha responding to with such inspiring language? In Vitthala's judgement, it boils down to two matters: (1) is there warrant for devotees' using or consuming something that has been offered to the Lord? And (2) once a devotee has so used or consumed something that has been offered, is it right to make an effort to acquire further things to offer in worship, thus exposing oneself to the possibility of worldly motivations like greed or competitiveness?

We have already seen the first question in the previous treatise, but Vitthala sees it as being a matter of worry (*cintā*) here, too, whether an offering must not, after all, be treated as a gift to God, and not then used by the worshipper. He answers negatively, and he and Purushottama give comments of such clarity that they are worth citing to settle the issue. First Vitthala: "For in giving there is not use (of what has been given) for oneself, but not so in offering. Otherwise one could not consume food which has been offered, and other like things. For (use) of a thing which

has not been offered is forbidden. (So) when things have been offered so that the Blessed Lord may consume them, the consuming of them afterward by his own, in the form of Grace (*prasāda*)given by him, is all the more fitting, because that is precisely the servant's rule of life." The servant analogy seals the matter for Vitthala as it had for Vallabha--the servant has nothing else to use except the master's, and so, after acknowledging that, he uses it. Purushottama's contribution takes the form of clear definitions of the contrasting terms: "'Giving' indeed is a mental act, preceded by relinquishing of ownership and consisting of creation of ownership by another, and made manifest in words like: 'To you I give (this) over; (it is) not mine.' 'For' when that obtains, says Vitthala in the sense of certainty, there (can be) no use of it for oneself. For such use would produce the fault of taking back what has been given. But 'offering' is a mental act differentiated from that (previous one) by being preceded by the recognition that this belongs to Him and consisting of renouncing the conceit of ownership, and made manifest in words like 'I offer to you, I dedicate to you'. But when that is the case, using (this thing) for oneself is not wrong, since it does not produce the fault of taking back what has been given. Vitthala proves this with the sentence that begins 'Otherwise . . .'"[2]

To proceed now to the second matter of worry, according to Vitthala--the worry more relevant to Vallabha's first verse--the worrier might say: Granted, what has been offered may then be used. But is it right, after offering and using what one has, to strive to obtain more things for worship and use? Would not that make us strive for worldly success, and thus put us on the Path of Flow rather than of Grace? This issue is: can apparently worldly action be part of worship of Krishna, or does one's complete self-dedication to worship take the devotee out of the world? As Vitthala expresses it: "In doing that (i.e., striving to obtain new things for worship), there is the possibility of distraction to externals, and (thus) an obstacle to worship." The best answer to this dilemma comes in a footnote (*tippaṇam*), attributed by the tradition either to Gokulanatha or to Lord Vitthala himself, on the passage of Vitthala just quoted. It reads in part: "In effort expended on worship, distraction to externals and the obstacle (it constitutes) to worship are impossible . . . Therefore it is certain that the Lord impedes only those efforts of his servants that are oriented to the set of three (goals of life, i.e., duty, wealth, and desire). He does not impede the effort that has his worship as its object. Otherwise, if effort as such were forbidden, the path of devotional worship itself would collapse."[3] A simple but important distinction thus solves the problem: effort spent acquiring objects for worship--and not out of greed, for exam-

ple--is a necessary part of the life of worship. Consequently, to conclude verse one, neither Govind Dube nor any other Grace devotee should worry that Lord Krishna will make his devotee worldly in order to fatten up his worship. The Lord himself lives in Grace, and He should be expected to act gracefully.

2. Vallabha next emphasizes regular and deliberate remembrance of their self-dedication by Grace devotees, especially, says Vitthala, by those who feel endangered by "distraction to externals" (*bāhirmukhyatva*), as in the preceding verse. The present verse also features two phrases which may bear either, or both, of two meanings, according to Vitthala. The first phrase I have translated as "by such people" (*tādrśair janaiḥ*); but it may equally mean "with," or "in the company of" such people; (tādrśair janaiḥ); and it may be meant to indicate both. Likewise when Vallabha says the Lord will act "according to his own wish" (*nijecchātaḥ*), it is a restatement of the fundamental principle of his theology. But the phrase may also mean "according to the wishes of his own" or even: (It is) the wish of his own," therefore He will do it." Such action would be in line with the generosity of the Lord of Grace interacting with graced souls. But Vitthala hastens to point out that it is the "non-disordered" (*avikrta*) wishes of his devotees that alone are intended. Finally in verse two, it is Vitthala who specifies that the two usages of "all" in the verse refer to all who have dedicated themselves, not all in the abstract. Hence our translation: ". . The Self of (them) all . ."

3. The worry that here threatens to impede worship concerns the other members of the devotee's family. Are they, each and all, connected with the Lord as the devotee is, even if they busy themselves with matters quite different from worship? Vallabha lays down a rule here that explains why this worry is out of place: since the devotee has, from his (or her) side, offered everything and everyone belonging to him to the Lord, then all these have become connected to the Lord. One does not make an offering of every single person or thing individually. If one of his family should then engage in behavior different from, or even contrary to, worship, that is their concern, and perhaps the Lord's, but not the devotee's. And Vallabha ends by saying that even if the devotee should engage in such behavior, it is not a matter for anxious concern. Vitthala confirms that this is what Vallabha means, without, however, explaining why. But it seems to me that this statement has two possible senses. First, it may mean that the devotee's self-offering remains securely accepted by the Lord even if some activity other than worship has been, or is sometimes, engaged in, though such behavior is not the ideal. Or it may mean that activity other

than worship can be done if it is in support of worship--a situation we have already seen in this treatise. Goswamy uses this verse, and particularly its ending, to argue that each verse of Vallabha's here speaks to a specific rather than universal situation, since if this verse's scope were universal, it would wreak havoc on the Pushtimarga![4]

4. This verse is surprising in its expression, since it seems to make light of knowledge, one of the most revered and weighty factors in all Indian religions. Vitthala casts the verse's context in terms of the worry of Grace souls who have come from lower or middle rank "eligibility" (Skt. *adhikāra*), religiously speaking. Vallabha insists that these persons should not worry where they came from, because of the supreme value of what they have found--their self-dedication and its acceptance by Krishna. As Vallabha says in the very next treatise: "Did I always stand so high before I offered myself to the Lord? Then what great depths could I plunge to that would cause me to repent?"[5] Goswamy submits that it doesn't matter whether one has found gold in ignorance or by knowledge. Likewise, if one has acquired devotion, why should one worry about whether one had knowledge or not?[6] Finally, Vallabha indicates how very high devotion can take such persons by saying that Krishna has become the very air they breathe--without whom they would die, as with the Gopis in the love games when they "search for You (Krishna), with bated breath, in every direction" (*Bhāgavata Purāṇa* X. 31.1). Vallabha's present verse illustrates best of all what Goswamy points out as the treatise's main theme: worry is the opposite of devotion.

5. And just as anxiety with respect to one's ignorance should be dismissed, so, continues Vallabha, should any worry about whether the Supreme Person, Purushottama, has accepted one's self-offering. Vitthala, who notes first that both friendship (*sakhya*) and self-offering to the Lord come about only by His acceptance, asserts that to worry about the acceptance of such a full self-offering by the very Purushottama who, in this life on earth, turned devotees of other gods not only away from those gods but into his very Self (*ātmasātkṛta*), is simply groundless. Besides, Vitthala continues, to show that Purushottama nourishes his devotees so constantly with the Joy that is Himself (*svarūpānanda*) that there isn't the slightest chance that they could be used by another, Vallabha uses the word *Śrī* (Purushottama's Goddess/Consort) with Purushottama here.[7] Secondly, and finally, says Vallabha, even if the devotee is worried not about acceptance by Purushottama but about his own low degree of love-involvement with him, "Hari, by himself, is capable of all." In other words, the Lord will come after the devotee to make him more involved. The

switch of names here from Purushottama to Hari probably intends the dual connotation of the latter name, i.e., Hari, the One who "takes away" (from the verb-root *HṚ*) faults and obstacles from the devotee, and "draws him to" Himself.[8]

6. Vitthala introduces this verse of Vallabha's by saying it speaks of a further mark of Hari's acceptance of the devotee. It is a negative proof of Grace, or devotion: the devotee's *non*-success in other matters. Vitthala explains: "Sometimes by force of the Flow in worldly matters like business, or in Vedic matters like the duty of a stage of life, in the course of it one simply encounters an obstacle, and not the fruit of these endeavors. The cause of this is given in (Vallabha's) word: 'Grace'."[9] In one way or another, the Lord will not allow the devotee to be satisfied with the world or the Vedas, for He has chosen this soul to join him on the Path of Grace. So, concludes Vallabha, all devotees should watch and be aware of this. In other words, rather than worrying about worldly and Vedic difficulties--this is the worry that is the subject of this verse--they should look upon them as a confirmation of Krishna's choice of them for the Path of Grace. There is reason for optimism, rather than worry, in this kind of failure. We have already seen how, for the most deeply sincere Vaishnava, performing worldly and Vedic action is a kind of "pious duplicity" ("The Differences of Grace, Flow, and Limitations," verse 20). Here we see from a different angle how the Grace souls are differentiated in Vallabha's view from worldly and Vedic souls, and given their own peculiar character--their "Pushti-style," we might say.

7. Perhaps the "worry" that gives rise to Vallabha's next verse concerns who will teach the devotee how to worship Krishna. Vallabha says that the guru's command should be followed in performing worship, but that a specific wish of Hari may--"occasionally" (*kadācit*), says Vitthala--contradict the guru's command, in which case Hari's wish should be followed. We note in passing the evident supposition that at least some devotees will be so intimate with Hari as to receive a command directly from him. Complete concentration on worship is what is most important according to this clearly stated verse, so the devotee should set his mind on worship and continue unswervingly and "happily" (*sukham*) along its path.

8. Goswamy suggests that the connection between verses seven and eight is the worry about what one does if the life of devotion does not go along "happily" (verse seven), but instead encounters some real tragedy--"great suffering" (*mahāduḥkha*), as Purushottama puts it--caused, as all things are according to Vallabha's theology, by Hari.[10] Hence I have begun my translation with "(But) . .," to indicate this contrast as part of the sense of Vallabha's word *api*. In such a tragedy, e.g., the death of a child, as Vitthala seems to suggest, the only course is to affirm one's faith with a resignation born of love rather than despair, by saying: "This is how He is playing his Game" (*tathaiva tasya līlā*). Vallabha says the devotee should then "immediately stop worrying."

9. This verse may imply that more than one pronouncement of the preceding phrase may be needed in the tragic situation. But its scope is broader, too, speaking of the constancy with which all Grace devotees, not just Govind Dube, should say: 'Lord Krishna is my refuge," and then continue lovingly and courageously with their lives of worship. So, as Vitthala points out, this verse brings together all these worries and solutions about means and reward, and presents, as an overall and summary solution, refuge in Krishna.[11]

Finally, we may be confident that Vallabha's careful and consoling treatise helped resolve Govind Dube's anxieties about worship. But since the treatise does not specify which Form of Krishna Govind should worship, we must rely on the tradition for that the information. The great theologian Hariraya tells us, in his commentary on the *Eighty Four Vaishnavas*, that Govind gained "permanent love" (*dṛdha bhāva*) for Ranchodji, the royal Form of Krishna at Dvaraka.[12]

Notes and References

1. For all the relevant source-citations and explanations on this question, see the first two pages of Goswamy's Hindi Introduction (*Grantha Paricaya*) to *Navaratnam*, at the beginning of Volume II of his *Ṣoḍaśagranthāḥ* (*op.cit.*). In Shyam Das' translation, *Eighty Four Vaishnavas* (*op. cit.*), Govind Dube's is Story number 34, on pages 124-127.
2. Vitthala's passage runs: *dāne hi na svaviniyogo, na tu nivedane. anyathā niveditānnāderbhojanaṁ na syāt. aniveditasya niṣiddhatvāt. niveditānāmarthānām bhagavadbhogārthaṁ viniyoge jāte taddattaprasādatvena svopabhogakṛtircucitatarā. dāsadharmatvāt.* And Purushotama's passage : *dānaṁ nāma svatvaparityāgapūrvakaḥ parasvatvotpādanānukūlaḥ "tubhyamahaṁ sampradade na mama," ityādiśabdābhivyaṅgyo manovyāpāraḥ. tasmin kṛte sati "hi" niścayena na svaviniyogaḥ dattāpahāradoṣotpādakatvāt. nivedanaṁ tu tadīyatvānusandhānapūrvakaḥ svatvābhimānatyāgānukūlaḥ "tubhyaṁ samarpayāmi, nivedayāmi" ityādiśabdābhivyaṅgyastadvilakṣaṇo manovyāpāraḥ tasmin kṛte tu na svaviniyogo doṣāya. dattāpaharadoṣānutpādakatvāt. tatra gamakamāhuḥ "anyathā" ityādi. Ṣoḍaśagranthāḥ*, Vol. II, *Navaratnam*, pp. 4-5.

3. Vitthala's passage: *tatkaraṇe bāhirmukhyasambhavaḥ sevāpratibandhaśca.* The passages from the footnote: *sevārthaṁ yatkaraṇe bāhirmukhyaṁ sevāpratibandhaśca na sambhavati . . . ataḥ svakīyānāṁ traivargikāyāsavighātameva bhagavān karoti. na svasevārthakāyāsavighātamiti niścīyate. anyathā yatnamātrasya niṣedhe bhajanamārga evocchidyeta. Ibid.*, p.5.
4. From our study session of October 1, 1993.
5. Skt. *samarpaṇādaham pūrvamuttamaḥ kiṁ sadā sthitaḥ / kā mamādhamatā bhāvyā paścāttāpo yato bhavet //* Verse 3 of *Antaḥkaraṇaprabodhaḥ* (*Ṣoḍaśagranthāḥ*, vol. II).
6. From our study session of Oct. 1, 1993.
7. The sentence concerning Shri reads as follows: *tatrāpi svarūpānandadānenāniśam poṣyamāṇānām bhaktānāṁ taditaratropayogāsambhavenaiva na śankodaya iti jñāpanāya śrīpadam. Op. cit., Navaratnam*, p. 13.
8. Suggested by Goswamy in our study session of Oct. 1, 1993.
9. Skt. *kadācit pravāhavaśāllaukike vāṇijyādau, vaidike āśramadharmādau vā sthitau tatra vighna eva bhavati, na tu tatphalamityarthaḥ tatra hetuḥ "puṣṭi" iti. Op. cit., Navaratnam*, p.14.
10. From our study session of Oct. 1, 1993.
11. Vitthala's words: *atastatkṛtacintānyaviniyogacintādisamāhitirnirartheti vicārya sādhanaphale ekīkṛtya sarvasamādhānamāhuḥ "tasmād" iti. Op. cit., Navaratnam*, p. 16.
12. Hariraya's passage is quoted in full on the second page of Goswamy's Introduction to *Navaratnam* (*Op. cit.*).

Exhortation To My Heart

अन्तःकरण मद्वाक्यं सावधानतया शृणु ।
कृष्णात्परं नास्ति दैवं वस्तुतो दोपवर्जितम् ॥ 1 ॥

I. *antaḥkaraṇa madvākyaṁ sāvadhānatayā śṛṇu /*
kṛṣṇātparaṁ nāsti daivaṁ vastuto doṣavarjitam //

1. My heart, listen very attentively to what I have to say. There is no deity truly devoid of all faults except Krishna.

चाण्डाली चेद्राजपत्नी जाता राज्ञा च मानिता ।
कदाचिदपमानेऽपि मूलतः का क्षतिर्भवेत् ॥ 2 ॥

II. *cāṇḍāli cedrājapatnī jātā rājñā ca mānitā /*
kadācidapamāne 'pi mūlataḥ kā kṣatirbhavet //

2. If an untouchable woman were to become queen, and be honored and preferred by the king, but at some time fall into his disfavor, would there be any fundamental loss (of status)?

समर्पणादहं पूर्वमुत्तमः किं सदा स्थितः ।
का ममाधमता भाव्या प श्चात्तापो यतो भवेत् ॥ 3 ॥

III. *samarpaṇādaham pūrvamuttamaḥ kiṁ sadā sthitaḥ /*
kā mamādhamatā bhāvyā paścāttāpo yato bhavet //

3. Did I always stand so high before I offered myself to the Lord? Then what great depths could I plunge to that would cause me to repent?

सत्यसङ्कल्पतो विष्णुर्नान्यथा तु करिष्यति ।
आज्ञैव कार्या सततं स्वामिद्रोहोऽन्यथा भवेत् ॥ 4 ॥
सेवकस्य तु धर्मोऽयं स्वामी स्वस्य करिष्यति ।

IV-Va. *satyasaṅkalpatò viṣṇurnānyathā tu kariṣyati /*
ājñaiva kāryā satataṁ svāmidroho 'nyathā bhavet //
sevakasya tu dharmo 'yaṁ svāmī svasya kariṣyati /

4-5a. Since whatever He wills always comes to pass, Vishnu will not act in any other way (with you). His command, and that alone, must be

carried out always. To act in any other way would be to betray the Lord. This is the duty of a servant; the Lord will fulfil his.

आज्ञा पूर्वं तु या जाता गङ्गासागरसङ्गमे ॥ 5 ॥
याऽपि प श्चान्मधुवने न कृतं तद्द्वयं मया ।
देहदेशपरित्यागस्तृतीयो लोकगोचरः ॥ 6 ॥
प श्चात्तापः कथं तत्र सेवकोऽहं न चान्यथा ।
लौकिकप्रभुवत्कृष्णो न द्रष्टव्यः कदाचन ॥ 7 ॥

Vb-VII. *ājñā pūrvaṁ tu yā jātā gaṅgāsāgarasaṁgame //*
yā 'pi paścānmadhuvane na kṛtaṁ taddvayaṁ mayā /
dehadeśaparityāgastṛtīyo lokagocaraḥ //
paścāttāpaḥ kathaṁ tatra sevako 'haṁ na cānyathā /
laukikaprabhuvatkṛṣṇo na draṣṭavyaḥ kadācana //

5b-7. It was where the Ganges joins the sea that the Lord gave me the first command--to abandon this body. Later, in Madhu's forest, came the second--to leave my place. I did not obey these two (commands). The third renunciation (He commanded) has this world as its scope. (OR: It was where the Ganges joins the sea that the Lord gave me the first command. Later, in Madhu's forest, came the second. I did not obey these two [commands]. Abandonment of body and place, the third, has this world as its scope.) What cause is there for repentance in this? I am his servant, and nothing else. And Krishna should never be looked upon as an earthly lord.

सर्वं समर्पितं भक्त्या कृतार्थोऽसि सुखी भव ।

VIIIa. *sarvaṁ samarpitam bhaktyā kṛtārtho 'si sukhī bhava /*

8a. You have offered everything with true devotion. You have reached your goal. Be happy.

प्रौढापि दुहिता यद्वत् स्नेहान्न प्रेष्यते वरे ।
तथा देहे न कर्तव्यं वरस्तुष्यति नान्यथा ।
लोकवच्चेत्स्थितिर्मे स्यात्किं स्यादिति विचारय ॥ 9 ॥

VIIIb-IX. *prauḍhā 'pi duhitā yadvatsnehānna preṣyate vare //*
tathā dehe na kartavyaṁ varastuṣyati nānyathā /
lokavaccetsthitirme syātkiṁ syāditi vicāraya //

8b-9. Just as parents, out of attachment to her, do not send their daughter to her husband, even though she is full-grown (and the husband is displeased), so you must avoid that in the matter of your body, or your Husband will be displeased. Consider this: if my situation were to be judged by wordly standards, where would I be?

अशक्ये हरिरेवास्ति मोहं मा गाः कथञ्चन ।

Xa. *aśakye harirevāsti moham mā gāḥ kathaṁcana /*

10a. In the impossible, there is Hari alone; let there be no confusion about that.

इति श्रीकृष्णदासस्य वल्लभस्य हितं वचः ॥ 10 ॥
चित्तं प्रति यदाकर्ण्य भक्तो नि श्चिन्ततां व्रजेत् ॥ 11 ॥

Xb-XIa. *iti śrīkṛṣṇadāsasya vallabhasya hitaṁ vacaḥ //*
cittamprati yadākarṇya bhakto niścintatāṁ vrajet /

10b-11a. This is the good counsel of Lord Krishna's beloved servant, Vallabha, to his own heart. If he but listen to this, a devotee would become free from worries.

Introduction

This is probably the most interesting of the *Sixteen Verse-Treatises* with respect to Vallabha's own life and personality. For its subject is how Vallabha deals with certain commands he experiences himself as having received from Krishna, and having thus far failed to obey. The audience is therefore not one of Vallabha's followers, but his own heart. And yet it cannot have been done solely for himself, or it probably would not have been written down or dictated by him, nor handed down so carefully by his tradition.

Shyam Manohar Goswamy, reflecting the consensus of Vallabha's tradition, places the composition of this treatise near the end of Vallabha's life, after he had received what is called here the third "command" or "renunciation" and just before he took Sannyasa, the formal ceremonial step of renouncing the world. Thus, according to Goswamy, this would be the last written of the sixteen treatises which have been grouped into this set.[1]

The treatise's main issues revolve about these commands of Krishna to Vallabha: what are they? What is Vallabha's attitude toward them? What does he do, or not do, with them? And what advice is contained here for his followers?

The commentaries which I will rely on most heavily are those of Gokulanatha and Purushottama. But Goswamy's rather new and different interpretation will also weigh heavily.

Commentary

Vallabha's grandson Gokulanatha pens a vivid and fascinating introductory passage to set the stage for the "Exhortation to My Heart." To summarize his words: Lord Krishna, having manifested himself on earth in the form of the *Bhāgavata Purāṇa* and having further manifested himself

as Lord of Speech, in the form of Vallabha, in order to explain the *Bhāgavata's* meaning to humanity, found himself unable to bear the long separation from his beloved Vallabha, and commanded the latter to come to him. Vallabha, intent on completing his commentary (*Subodhinī*) on the *Bhāgavata*, and glorying in and indulging his own blessedness (*saubhāgya*) by the Lord, twice put off, or avoided (*ullaṅghana*), the Lord's command. But then Lord Krishna, with "grace-filled anger" (*atikṛpāroṣa*), commanded Vallabha a third time to come to his presence. In this situation of forceful insistence by the Lord, Vallabha in the present treatise addresses his own "heart" (*antaḥkaraṇa*), described by Gokulanatha as "the seat of his pride in the emotion of avoiding the (previous) two commands."[2] For, though *antaḥkaraṇa* ("inner faculty") contains intellect, ego and will, the combination of will and emotion expressed by the word "heart" is the relevant flavor here.

1. Vallabha therefore instructs his heart to listen carefully. But to what? Vallabha then makes a strong proclamation of Krishna's superiority over all other divinities. The commentator Raghunatha supports this statement by quoting Arjuna's words to Krishna in the *Bhagavad-Gītā*: "None is your equal; how could another be superior?"[3] The function of such a proclamation of Krishna's superiority would seem to be to steady and sober the heart which is too distracted by its own high status, and confused as to whether to finish the commentary.

2-3. Vallabha cites an example helpful in this process of sobering the heart, and applies it to himself. The point of the analogy of the untouchable woman who becomes queen seems to be that even if she does something to incur the king's disfavor, she is still queen, and incalculably above what she had been. Likewise, says Vallabha, my self-offering to the Lord, with his grace preceding and following, raised my status so incalculably that now, even if my disobedience to him puts me in some disfavor, repentance of my self-offering would be out of the question. Even a tardy and arrogant devotee is still, and eminently, a devotee.

4-5a. But, suggests Gokulanatha, even if Vallabha's heart does not regret its act of self-surrender to Krishna, there can still be confusion and anguish over the Lord's delay in granting the reward of union with him, and over the conflict between Krishna's commands to write the commentary, on the one hand, and to come immediately to his presence, on the other. And so Vallabha here steadies his heart with a reassurance about the fundamental nature of Vishnu/Krishna, and with counsel on what action to take. Krishna, whom we know from verse one to be absolutely devoid of faults, is described with a consistent logic in the present verse

as Vishnu the God whose will is true, i.e., whose avowed purpose inevitably comes to pass. Vishnu is, therefore, true to his promises. How does this calm Vallabha's heart? By reassuring it that the God whose grace must be inferred as the cause of Vallabha's original self-offering does not waste grace by failing to follow it through to the end. Krishna will be true to his promises to you, too, says Vallabha.

Then Vallabha reminds his wayward heart what conduct is fitting in response to a truthful and faithful God: his command must be obeyed, or the heart would be guilty of infidelity. The simple principle of truthful promise giving rise to faithful response is what Vallabha tries to communicate to his heart, tangled in its complexities of confusion and love-intoxication. Finally, Vallabha reminds his heart of what has become a frequent metaphoric theme of the *Sixteen Verse-Treatises*, its position as servant of Lord Krishna. Obedience, the carrying out of commands, is the definition of servant; Krishna, in his turn, can be trusted to play the Lord.

5b-7. We come now to the treatise's central content, in which Vallabha gives some of the history of the serious matters over which he is agonizing. And the first order of business is to get this information straight—a matter which proves more difficult than it appears. Vallabha says that he received one command at Gangasagar, the island where the Ganges joins the sea, and a second command later, at Madhuvana, near Mathura. He then states that he did not carry out these two. He then says: "Abandonment of body and place (is) third, having this world as its scope." All the commentators try to explain this passage by saying that the first command was to abandon—and all but Raghunatha agree that it is abandonment of the body. All further say the second command was also to abandon, but this time it was Vallabha's place that was to be abandoned (except for Raghunatha, who logically enough reverses the order of abandonment: first place, then body). Finally, all agree that the "abandonment" that is "third" is also a command from Krishna; then there is some difference of opinion as to what this "abandonment having this world as its scope" is. But it is noteworthy that Vallabha himself does not tell us what the content of the first two commands were; only that he did not carry them out. Nor does he tell us for certain that they were commands to "abandon" something—though he tells us that the "abandonment" which Krishna certainly commands is "(the) third." Likewise, the words "body" (*deha*) and "place" (*deśa*) are not linked grammatically with the word for "command" (*ājñā*), but with the word "abandonment" (*parityāgaḥ*) which is also called "(the) third" (*tṛtīyaḥ*). So, the consensus of commentators may be right in identifying the content of the three commands, but it is not certain that they are. Certainty suffers still more when one reflects that, after a human abandons the body, it is meaningless, because redundant, to speak of abandoning also one's place and this world.

For this trenchant critique of the commentators I am indebted to Goswamy.[4] But what does he propose as the correct interpretation? He proposes taking simply what the textual evidence gives us: first, that Vallabha received two commands from Krishna, the content of which we do not know, and that he did not obey them. Secondly, abandonment of his body and his place is apparently commanded, and this abandonment is called "the third" and is described as "having this world as its scope" (*lokagocara*). Goswamy proposes that, whether the first two commands had this content or not, Krishna's third command/abandonment contains all this: abandonment of Vallabha's location and his life in the public realm (*lokagocara*), by means of that abandonment which "has the world as its scope" (*lokagocara*), i.e., *Saṁnyāsa*-- "renunciation."5 This is attractive. But I would question whether it explains the abandonment of "the body" (*deha*).

What do the other commentators say about the abandonment which has the world as its scope? Gokulanatha agrees that the phrase refers to Sannyasa; but Raghunatha and Purushottama say that its refers to Krishna's command to Vallabha to "save people" (*lokān uddharasva*, Raghunatha).[6] But the problem for Raghunatha's and Purushottama's interpretation is that "having this world as its scope" (*lokagocaraḥ*) modifies not the feminine noun "command" (*ājñā*), but the masculine "abandonment" (*parityāgaḥ*), and "abandonment" and "saving the people" (by staying in the world) do not to go together.

What can finally resolve and settle these uncertainties which cannot be reconciled from the text itself? Only, I propose, the events of Vallabha's life, about which there is no doubt in the many sources of the tradition, and which help clarify the meaning of this passage retrospectively. For Vallabha—shortly after composing this treatise, it seems—took Sannyasa, the Hindu tradition's public-realm renunciation of the world, abandoned his home in Adel to wander, and one month later returned to Krishna by abandoning his body—walking into the Ganges at Varanasi. So, it is not just by giving information that these events settle textual uncertainties...

Necessary as our attempts to clarify the text's meaning are, we should not lose sight of the emotional/spiritual agony of Vallabha's heart which is the treatise's main topic. For it seems likely that the conflict between his duty to explain the sacred *Bhāgavata*, and thus and in other ways to save people, and Krishna's command, probably repeated, to come directly to

him caused Vallabha to delay for quite some time in obeying his Lord. And the composing of this treatise seems to help him to end this delay. But not easily, as we shall see. Finally, as must already be evident, I have translated verses 5b-6 according to the commentators' interpretation in the text printed above, but have put Goswamy's interpretation in parentheses as an alternative.

7. Vallabha ends this central passage by reassuring his heart that their is no need for repentance or regret over his having acted like a servant. Since he has offered everything to the Lord and then acted for the Lord, and is doing so still, in good faith, he has nothing to fear from that faultless divinity who keeps his promises (thus contrasting in both respects with "an earthly lord," as Vallabha reminds us).

8a. Vallabha reaches perhaps the high point of his repeated and positive encouraging of his heart when he reminds it that it that it has surrendered itself entirely, with the highest possible motivation - loving devotion. Thus his heart is in the situation of already living in its final state, in the sense that it has done all that it can do fundamentally by way of self-orientation and permanent resolve. This Vallabha expresses with the untranslatable phrase *kṛtārtho 'si*, literally, "you are goal-achieved," but having an overtone like that of the phrase often used of the Buddha: "you have done what is to be done." Now it is simply up to Krishna as to when the reward of union with him will manifestly come. So: "Be happy!" Because of this language and mood, Gokulanatha holds that Vallabha has now already obeyed Krishna's third command. But I think the text also bears the interpretation that Vallabha is counselling a heart which is still in tension. At least the next verse's example seems to suggest this.

8b-9 Vallabha's vivid example of the "rights" of love in marriage makes clear the imminence of Krishna's command, and the degree of intimacy of Vallabha's "Husband's" love for Vallabha. It also makes clear, as Goswamy points out, that it is indeed Vallabha's "body," i.e., his life, that must be abandoned according to Krishna's command—if there had been any doubt of that.[7] Vallabha follows this arresting example of body sent to Lord just as bride is sent to husband with a more general assertion in the form of a rhetorical question. Where would I be, says Vallabha, if I were judging my affairs in worldly terms? Certainly nowhere near laying down my life for the love of an invisible God! Vallabha's question counsels his heart to reject the world's norms as far inferior to the norms of devotion to Krishna. Gokulanatha sees Vallabha as resisting here the temptation to complete his commentary on the *Bhāgavata*, which would be an excellent result for the world, but would delay the fruit of the Path which both he and Krishna

belong to completely, the transcendent fruit, superior even to liberation, which Krishna now wants so much to give him—their union in love.[8]

10a. Now Vallabha utters what seems to me to be the conclusive counsel and principle of this treatise. He tells his heart to stay clear of confusion, even in what is impossible, by relying on Hari alone—Hari the "Remover" of confusion, anguish, and all other obstacles, who makes even the impossible possible. What is "the impossible" here? At least in part, it would seem to be the irreconcilable conflict between saving people in the world by continuing to write his *Bhāgvata*-commentary and the command to come immediately to heavenly union with Krishna. Vallabha has already acted by not acting on this matter—he has delayed, and, a critic would say, disobeyed. And yet, his insistence that he is still Hari's servant, and is even acting like one, seems to show a faith that Hari, the "Lord of the Impossible," as it were, has removed obstacles, has reconciled impossibilities, in accordance with the good-faith action of his servant. And He will do so for other devotees, as Vallabha's next and last verse implies.

But both Gokulanatha and Goswamy focus on the much more weighty "impossible" when they identify the suicide which Krishna commands of Vallabha as the "impossible" here. Gokulanatha addresses the problem as follows: "Although forceful abandonment of the body, if it were by one's own agency, would be impossible, in the present context abandonment of the body has the Blessed Lord's wish as its agent, and so is not impossible for oneself. For that 'Hari' who alone is the remover of the impossible and all other suffering stands as the accomplisher of all the goals of human endeavor, (and thus Vallabha says) 'there is Hari alone.' By the use of the word 'Hari' here the abandonment of the body, too, is shown to be for the sake of removing the suffering that is an obstacle to the reward."[9] Thus Gokulanatha puts the burden of initiative, agency, and thus responsibility for this strongly forbidden act upon Hari, where it belongs, and in whose world-transcendent sphere alone it can be justified.

Goswamy sees suicide as "impossible" for Vallabha in several senses.[10] Aside from its being strongly contrary to *dharma* in general, Vallabha had stopped a number of his followers from suicide in individual cases—as with Rana Vyas, for whom he wrote "The Four" (*Catuḥślokī*) below. Also, religious suicide is forbidden to householders, though allowed in specified circumstances to renunciants (*saṁnyāsin*). But Vallabha was in general against Sannyasa, as we shall see in the "Consideration of Renunciation" (*Saṁnyāsanirṇayaḥ*) below. And so it takes a great leap of love and faith for Vallabha to renounce home and family and to set out,

fasting, on the traditional "great journey" (*mahāprasthāna*) on which the renuncciant may dissolve his life in the Supreme. When fasting did not bring the end as desired, Vallabha entered the Ganges, again according to tradition, at Varanasi. Thus Vallabha relied on Hari to resolve these very weighty "impossibles" which Hari had put into their love-relationship.

10b-11a. Vallabha's summing up is clear. All that requires emphasis is the implication that other devotees as well may encounter "impossibles." About this there are two things, one expressed, the other implied: 1) the devotee should gain courage and overcome anxiety by reflecting upon the example of his Master and the troubles even he had; and 2) Hari alone will be Lord of the Impossible for her or him, too.

Notes and References

1. Cf. the first page of Goswamy's Hindi Introduction to *Antaḥkaraṇa-prabodhaḥ*, in his *Ṣoḍaśagranthāḥ*, vol. II.
2. Skt. *ājñādvayollaṅghanabhāvapraudhisthānaṁ svakīyamantaḥkaraṇam* . This and the remainder of the paragraph I have summarized are on page 1 of *Antaḥkaraṇaprabodhaḥ, op. cit.*
3. Skt. *na tvatsamo 'styabhyadhikaḥ kuto 'nyaḥ. Bh. G.* XI.43.
4. From our study session of Oct. 5, 1993.
5. From the same study session.
6. For Gokulanatha on this, cf. *Antaḥkaraṇaprabodhaḥ*, (*op. cit.*), p. 5; for Raghunatha, p. 11; for Purushottama, who earlier admits that the phrase also refers to Sannyasa, p. 30.
7. In our study session of Oct. 5, 1993.
8. Cf. *Antaḥkaraṇaprabodhaḥ, op. cit.*, p. 7.
9. Skt. *yadyapi balātkāreṇa śariratyāgastu bhagavadicchākartṛka iti na svasyāśakyatvam. yato 'śakyādisarvaduḥkhahartā yo "hariḥ" sa eva sarvapuruṣārthasādhakatvena sthita "evāsti." atra haripadoktyā dehatyāgo 'pi phalāntarāyaduḥkhadūrīkaraṇārthameva. Antaḥkaraṇaprabodhaḥ, op. cit.*, p. 7.
10. From our study session of Oct. 5, 1993.

Wisdom, Patience, And Refuge

विवेकधैर्ये सततं रक्षणीये तथाश्रयः ।
विवेकस्तु हरिः सर्वं निजेच्छातः करिष्यति ॥ 1 ॥

I. *Vivekadhairye satataṁ rakṣaṇīye tathās'rayaḥ /*
vivekastu hariḥ sarvaṁ nijecchātaḥ kariṣyati //

1. We must constantly preserve and foster wisdom and patience, and likewise refuge. Wisdom is simply this: that Hari will do everything according to his own wish.

प्रार्थिते वा ततः किं स्यात् स्वाम्यभिप्रायसंशयात् ।
सर्वत्र तस्य सर्वं हि सर्वसामर्थ्यमेव च ॥ 2 ॥

II. *prārthite vā tataḥ kiṁ syāt svāmyabhiprāyasaṁśayāt /*
sarvatra tasya sarvaṁ hi sarvasāmarthyameva ca //

2. Or, if a prayer were made to him, what could possibly come of that, since one can never sure what the Lord intends? For everything everywhere is his, and He has the power to do anything.

अभिमान श्च संत्याज्यः स्वाम्यधीनत्वभावनात् ।
विशेषत श्चेदाज्ञा स्यादन्तःकरणगोचरः ॥ 3 ॥
तदा विशेषगत्यादि भाव्यं भिन्नं तु दैहिकात् ।
आपद्गत्यादिकार्येषु हठस्त्याज्य श्च सर्वथा ॥ 4 ॥
अनाग्रह श्च सर्वत्र धर्माधर्माग्रदर्शनम् ।
विवेकोऽन्यं समाख्यातो धैर्यं तु विनिरूप्यते ॥ 5 ॥

III-V. *abhimānaśca saṁtyājyaḥ svāmyadhīnatvabhāvanāt /*
viśeṣataścedājñā syādantaḥkaraṇagocaraḥ //
tadā viśeṣagatyādi bhāvyam bhinnaṁ tu daihikāt /
āpadgatyādikāryeṣu haṭhastyājyaśca sarvathā //
anāgrahaśca sarvatra dharmādharmāgradarśanam /
viveko 'yaṁ samākhyāto dhairyaṁ tu vinirūpyate //

3-5. And pride, which dwells in the heart, must be rejected completely by cultivating the thought of dependence on the Lord. (And) if there should be a particular command, which one intuits in the heart, then the special action or the like—apart from the bodily—should be performed. But in actions to be performed in times of difficulty, or other such circumstances, we must abandon completely our stubborn insistence (on performing them). We must reject stubbornness in everything, (giving) prime consideration to right and wrong action. This is what is called wisdom. Now I will describe patience.

त्रिदुःखसहनं धैर्यमामृतेः सर्वतः सदा ।
तक्रवद्देहवद्भाव्यं जडवद्गोपभार्यवत् ॥ 6 ॥

VI. *triduḥkhasahanaṁ dhairyam ā mṛteḥ sarvataḥ sadā /*
takravaddehavadbhāvyaṁ jaḍavadgopabhāryavat //

6. Patience is the constant endurance of the three kinds of suffering, from every side, until death. One should reflect upon the examples of buttermilk, the body, Jada, and the cowherds' wives.

स्वयमिन्द्रियकार्याणि कायवाङ्मनसा त्यजेत् ।
अशूरेणापि कर्तव्यं स्वस्यासामर्थ्यभावनात् ॥ 7 ॥

VII. *pratīkāro yaddṛcchātaḥ siddhaścennāgrahī bhavet /*
bhāryādīnāṁ tathānyeṣāmasataścākramaṁ sahet //

7. But if a remedy (of one's suffering) should chance to occur, one should not stubbornly insist (on continuing to suffer). One should, however, patiently endure the wrongs committed (against oneself) by wife and children, household, and others.

स्वयमिन्द्रियकार्याणि कायवाङ्मनसा त्यजेत् ।
अशूरेणापि कर्तव्यं स्वस्यासामर्थ्यभावनात् ॥ 8 ॥

VIII. *svayamindriyakāryāṇi kāyavāṅmanasā tyajet /*
aśureṇāpi kartavyaṁ svasyāsāmarthyabhāvanāt //

8. And as for oneself, one should renounce, in body, speech and mind, all enjoyments of the senses. Even a weak person should do this, precisely because he realizes his weakness.

अशक्ये हरिरेवास्ति सर्वमाश्रयतो भवेत् ।
एतत्सहनमत्रोक्तमाश्रयोऽतो निरूप्यते ॥ 9 ॥

IX. *aśakye harirevāsti sarvamāśrayato bhavet /*
etatsahanamatroktamāśrayo 'to nirūpyate //

9. If this (the above) is impossible, there is Hari alone; all (this) will be (accomplished) by taking refuge in him. This completes our description of patience. Now for our teaching on refuge.

ऐहिके परलोके च सर्वथा शरणं हरिः ।
दुःखहानौ तथा पापे भये कामाद्यपूरणे ॥ 10 ॥
भक्तद्रोहे भक्त्यभावे भक्तै श्चातिक्रमे कृते ।
अशक्ये वा सुशक्ये वा सर्वथा शरणं हरिः ॥ 11 ॥
अहंकारकृते चैव पोष्यपोषणरक्षणे ।
पोष्यातिक्रमणे चैव तथान्तेवास्यतिक्रमे ॥ 12 ॥
अलौकिमनःसिद्धौ सर्वथा शरणं हरिः ।
एवं चित्ते सदा भाव्यं वाचा च परिकीर्तयेत् ॥ 13 ॥

X-XIII. *aihike paraloke ca sarvathā śaraṇaṁ hariḥ /*
duḥkhahānau tathā pāpe bhaye kāmādyapūraṇe //
bhaktadrohe bhaktyabhāve bhaktaiścātikrame kṛte /
aśakye vā suśakye vā sarvathā śaraṇaṁ hariḥ //
ahaṁkārakṛte caiva poṣyapoṣaṇarakṣaṇe /
poṣyātikramaṇe caiva tathāntevasyatikrame //
alaukikamanaḥsiddhau sarvathā śaraṇaṁ hariḥ /
evaṁ citte sadā bhāvyaṁ vācā ca parikīrtayet /

10-13. In this world and the world beyond, in every way Hari is our refuge. In removal of suffering, or in sin, in fear, or in non-fulfilment of desire and the other goals; in an offense against the devotees, in the absence of devotion, and in a trans-gression commited against one by the devotees; whether in the impossible or in the easy, in every way Hari is our refuge. In action born of selfishness, in the protection and nourishment of one's dependents, or when one is attacked by one's dependents, or, likewise, by one's disciples; and finally, for the attainment of a transcendent mind—in every way Hari is our refuge. This must constantly be pondered in our minds and proclaimed on our lips.

अन्यस्य भजनं तत्र स्वतो गमनमेव च ।
प्रार्थना कार्यमात्रेऽपि ततोऽन्यत्र विवर्जयेत् ॥ 14 ॥

XIV. *anyasya bhajanaṁ tatra svato gamanameva ca /*
prārthanāḥ kāryamātre 'pi tathānyatra vivarjayet //

14. One must avoid worship of another (god)—he must avoid even approaching another god of his own accord. Likewise he must completely avoid offering prayers to another god for any object, even a small one.

अवि श्वासो न कर्तव्यः सर्वथा बाधकस्तु सः ।
ब्रह्मास्त्रचातकौ भाव्यौ प्राप्तं सेवेत निर्ममः ॥ 15 ॥

XV. aviśvāso na kartavyaḥ sarvathā bādhakastu saḥ /
brahmāstracātakau bhāvyau prāptaṁ seveta nirmamaḥ //

15. One must never lack trust, for that would create an obstacle to everything. Two examples should be reflected upon: the Brahma-weapon, and the Chataka-bird. One should enjoy unselfishly whatever has been given.

यथाकथंचित्कार्याणि कुर्यादुच्चावचान्यपि ।
किं वा प्रोक्तेन बहुना शरणं भावयेद्धरिम् ॥ 16 ॥

XVI. yathākathaṁcitkāryāṇi kuryāduccāvacānyapi /
kiṁ vā proktena bahunā śaraṇam bhāvayeddharim //

16. One should do whatever tasks are required, both the lofty and the humble. But what's the use of multiplying words? Let him consciously make Hari his refuge.

एवमाश्रयणं प्रोक्तं सर्वेषां सर्वदा हितम् ।
कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मतिः ॥ 17 ॥

XVII. evamāśrayaṇam proktaṁ sarveṣāṁ sarvadā hitam /
kalau bhaktyādimārgā hi duḥsādhyā iti me matiḥ //

17. Thus has refuge been proclaimed as helpful always to everyone. For in this Kali-age, the Path of Devotion and the other paths are hard to follow. This is my teaching.

Introduction

Vallabha's tradition is silent with respect to the context within which he wrote "Wisdom Patima, and Refuge." One might, therefore, doubt its authenticity. But, in the first place, no significant objection is raised about its being included in the *Sixteen Verse-Treatises*. And, secondly, the usual benchmark for authenticating a work as Vallabha's own—that Purushottama has written a commentary on it—is present here, although not evidently. For the commentary that bears the name of Purushottama's uncle, Vrajaraya, is accepted as coming from Purushottama's hand.[1] Purushottama is well known in the tradition to have used pen-names repeatedly, especially the name of his father, Pitambara. In this and the next treatise he will use Vrajaraya's name.

"Wisdom, Patience and Refuge" is the first of the sixteen works which might be called a treatise on virtue—i.e., the virtues necessary for the devotional life. True to the style of treatise on virtue, it gives many specific examples, and asks the reader to "consider, reflect upon, meditate on" these examples (Skt. *bhāvyam* or *bhāvanam*, no less than seven times). And we will find additional virtues recommended as helps for carrying out on the main three.

Finally, the present treatise puts its spotlight strongly on "Refuge" (Skt. *āśraya*). We have seen this idea prominently but in passing before. In this and the next treatise it is the central topic, even to the extent of raising the question whether there is a Path of Refuge separate from, or alternative to, the other paths. More about this in the proper places.

Of the four extant commentaries, I will rely most heavily on Vrajaraya/Purushottama's and Raghunatha's.

Commentary

1. Vallabha begins by simply identifying the three virtues. Then he defines the first, *viveka*, in terms of what Raghunatha calls its "accom-

plished essence" or "final essence" (*phalitasvarūpam*), a move which helps this translator to decide upon "wisdom" as the best translation. This wisdom is the practical knowledge and application of a principle: "that Hari will do everything according to his own wish." Thus it is a wisdom that is a matter of "discernment"—another possible translation for *viveka*—rather than the deep intuitional "knowledge" (*jñāna*) which liberates a person from Samsara. "Wisdom" for Vallabha here, then, involves insight, but it is the prudential, practical insight which destroys the illusion that 1) my actions control the world, or 2) I can control Hari's actions.

2. This idea of controlling, or at least influencing, Hari's actions is the first question Vallabha deals with, in the form of the possibility that Hari might be affected by a prayer (*prārthanā*) asking him to do something. "Or," begins Vallabha—in the sense of "disrespect" (*anādara*) for what is being proposed, comments Purushottama—if one were to make a prayer of petition to Hari, "what could come of that" (*tataḥ kiṁ syāt*)? The answer, both commentators agree, is "nothing at all" (*na kim api*). Why so? Because one cannot know the Lord's wishes and plans. Thus a very practical reason is adduced for not making prayers of petition to Krishna, in this tradition where such prayer is elsewhere forbidden on the grounds of its being an insult to Krishna's caring love for the devotee. To support this teaching against the prayer of petition, Vallabha restates the definitional principle of "wisdom" in terms of Hari's omnipotence, in the second sentence of verse two. Now only will Hari do as he wishes, but he can do whatever he wishes, wherever, etc. But one is not invited to guess what it is that Hari wants and pray to him for it.

3-5. Vallabha continues to establish his principle of wisdom against a recurrent theme of self-will that manifests itself in different forms. He confronts the problem directly by attacking "pride" (*abhimāna*), the clearest and most pervasive form of self-will. As a remedy for this pride Vallabha proposes "cultivating the thought of dependence on the Lord." Thus dependence, with its associated connotations such as humility, is proposed here as the most important sub-virtue, or supporting virtue, for wisdom.

Next, Vallabha addresses the case of a special command from the Lord which the devotee "intuits in the heart" (*antaḥkaraṇa-gocaraḥ*).[2] The commentator Gopisha suggests that such a command might be perceived during worship, and might be something like what is referred to in verse seven of "the Nine Jewels:" "The performance of worship consists in (carrying out) the guru's command, or in following the wish of Hari, if it contradicts (the guru's command.)."[3] Such a command from the Lord should be carried out, says Vallabha—again insisting that the devotee subordinate self-will to the Lord's will. Vallabha in fact specifies that any special action "apart from the bodily" (*bhinnaṁ tu daihikāt*) should be carried out. Raghunatha explains "the bodily" as "action related to the maintenance of the body" (*dehanirvāhakaṁ kāryaṁ "daihikam"*). Shyam Manohar Goswamy says the reference is to actions related to bodily satisfaction. In other words, Vallabha is saying one must assume that God is not commanding one to do acts of physical comfort and self-indulgence.[4]

Vallabha's two final injunctions of this section relate once again to the abandonment of self-will in order to gain wisdom. In both these sentences, self-will takes the form of stubbornness. The greater obstinacy, or "stubborn insistence" (*haṭha*), is mentioned first. And it is the case of devotee who insists on carrying out all the requirements of worship even in times of disaster (*āpad*), when such insistence brings to all concerned a hardship more reflective of the selfishness of the devotee than of devotion. In all such matters, continues Vallabha, the stubbornness of insisting on one's own way should yield to a more objective and wiser consideration of what is right action and what is wrong action (*dharmādharmāgradarśanam*). On such notes of abandonment of stubborn self-will, and of complete dependence on Krishna who acts freely and lovingly as He wishes, Vallabha can conclude his teaching of "wisdom," and begin to describe "patience."

6. Goswamy makes the point that the definitions Vallabha gives for all three major virtues in this work are "technical" (*pāribhāṣika*), i.e., they are particularly or technically defined for the context in which Vallabha is speaking. Raghunatha seems to make the same point when he refers to the three as "defined in terms of their own special characteristics" (*svasvasādhāraṇalakṣaṇalakṣitān*).[5] "Patience" (*dhairya*), then, is defined in terms of utterly steadfast endurance of "the three kinds of suffering" (*triduḥkha*). Raghunatha answers for us the obvious question of what are the three kinds of suffering when he comments: "the threefold nature of suffering is according to the differences of the elemental, the spiritual, and the divine, or of body, speech, and mind, or of time, action, and nature."[6] Raghunatha explains "endurance" as "experiencing (the suffering) without acting against it" (*sahanaṁ tatpratīkāraṁ vinānubhavaḥ*).

Vallabha then gives four examples of patience for our "contemplation" (*bhāvyam*). The first says that suffering should be endured because it is as relatively insignificant as "buttermilk" (*takra*). The reference is to a

well known stanza of Sanskrit poetry in which a woman tells concisely her complicated story.[7] A married woman was taking a bath. The king saw her, was enchanted, and took her. She and her husband discussed it, with their son present; and they plotted to get the king to a lonely place. They did, and the woman murdered the king. But she found that her husband, hiding nearby, had been bitten by a snake and died. And the son had been taken by vagabonds. The woman then became a prostitute. One day her son came to her and they slept together. When they discovered the truth, they asked a holy man for a penance for their sin. He said they must both die by fire. But rain fell, and so the son was burnt but the woman not fully so. She fell unconscious and was floating in a river, where a cowherd found her, saved her, and made her his wife. One day the cowherd women were carrying milk to market, and a pot fell from this woman's head and broke. The other women criticized her, and so she quoted this verse telling her story and ended: "So I'm supposed to be sorry about this buttermilk?!" So, says Vallabha, should one gain patience by considering one's own suffering as insignificant as buttermilk by comparison with other sufferings both possible and real.

Vallabha's second example is that of "the body" (*deha*). This refers, Purushottama tells us, to another famous literary conundrum, which translates as follows: "Does the body belong to the one who feeds it, or the one who begets it, or to the mother alone, or to both parents, or to its ruler, or to the one who hires it, or to the fire, or to a dog?"[8] This consideration would very directly counsel patience in the sense of freedom from possessiveness, as well as from overstimating something's worth; patience through detachment, therefore, especially in bodily and material matters.

The third example is the Brahman sage Jadabharata, whose story is told in *Bhāgavata Purāṇa* book 5, chapter 10. Briefly, a king commandars the bystander Jada to help his palanquin, and then berates him horribly when the sage falls out of step with the other bearers. Jada not only bears the king's insults patiently, but even responds with lofty theological considerations on the relative unimportance of being in step. The king recognizes Jada's wisdom finally and prostrates before him, and seeks and receives his instruction. Jada's patience under all sorts of insult, then, is brought about by his absolute detachment, which Vallabha here recommends in suffering.

Finally, Vallabha proposes for contemplation the patience of the "cowherds' wives"—the Gopis, the greatest lovers of Krishna. While the commentators tend to say that the Gopis referred to here are the ones who could not get out to the forest to join Krishna's love games, I am inclined

to agree with Goswamy that Vallabha's reference is to the patience which all the remaining Gopis needed, and showed, when Krishna left them to go to Mathura, never to return. The type of patience exemplified and counselled, then, is that of suffering separation, or anything due to God's wish, like a Gopi. If one suffers, one should bear it as God's wish.[9]

7. Goswamy interprets the next four half-verses (comprising verses 7 and 8) as each answering to one of the four examples of patience which Vallabha has given in verse six.[10] Though I do not see quite so close a correspondence between example and subsequent verse in all four cases, I agree with Goswamy's idea that Vallabha gives four different means (*upāya*) for coping patiently with suffering.

Professor T.G. Mainkar characterized well the first of these means by saying: "This is a kind of instruction of against masochism."[11] Vallabha simply says that, if a remedy for suffering should happen to appear, without one's having taken steps to escape the suffering and thus offended against the virtue of "endurance" (*sahana*), one should not bind oneself to one's suffering, but accept the relief that has come. For, though Vallabha's words imply that the remedy comes "by chance," or "howsoever" (*yadṛcchātaḥ*), we should remember that in Vallabha's theology what would in other systems be called chance is the Blessed Lord's wish. And so, stubborn insistence on continuing to suffer would be masochism, not patience, and might even be seen as an offence against devotion.

Verse 7b, on the other hand, addresses the case of a wrongful attack on the devotee by another person or persons, particularly verbal attacks (*ākramam = tiraskāram*, says Purushottama) by those who are near and dear. Here there is no other means or remedy but to "endure" (*sahet*) the suffering, says Vallabha.

8. The third means toward patience goes together with the example of Jadabharata, according to Goswamy, and thus emphasizes the detachment of the sage. It consists in shutting down all enjoyments—in the broad sense of all operations—of the senses. It goes together well with the previous means, endurance, and with the need to pocket insults, prominent in both the attacks by family and in the abuse heaped upon Jada. It might be well to note in passing how distant these counsels of Vallabha are from the caricature of him and his followers as self-indulgent aesthetes.

Finally, says Vallabha, lest these means for patience be taken as intended only for sages or yogis, with their heroic self-denial, it is precisely the weak who should practice them, precisely by reflecting that they are weak. Here Goswamy's connection of Vallabha's means with the fourth

example, the Gopis, makes perfect sense. One gains patience by contemplating one's own powerlessness. As Goswamy points out, just as the Gopis' helplessness awoke when Krishna left them, and contemplating it became one of their only means, so should a devotee, thinking of Krishna's wish and her or his own weakness, be patient in suffering that is of a divine nature.[12]

9. Vallabha now repeats what was the golden saying of the previous treatise, "Exhortation to My Heart": "In the impossible there is Hari alone." And once again, it stands by itself to a certain extent. But it is also, perhaps even more clearly in this context, intended as a strong transitional statement from the first half of this treatise to the second. "If this"—the virtues of wisdom and patience and the means to them—"is impossible, there is Hari alone." And the last phrase is explicated immediately: all this is possible from taking refuge in Hari. And so, if one cannot attain wisdom and patience by a combination of one's own effort and Hari's grace, one can attain it by taking refuge—by surrendering in helplessness—to him. So, wisdom and patience can be virtues that go together as equals with refuge. Or refuge become the sole means—the Path, it would seem—and yield the fruits of wisdom and patience, and more. Thus the middle verse of this treatise really does connect its two halves, although at first sight it looks as if the third of three topics is being introduced.

10-13. Refuge is first defined straightforwardly, and then a long and varied list is given of situations in which refuge should be sought. In fact, after the definitional statement that refuge in Hari should be sought in every way, in this world and the next, perhaps the passage can best be thematized as a detailed explication of what "in every way" (*sarvathā*) means.

One should go to Hari for help first of all in four everyday worldly and religious situations, says Vallabha: to relieve suffering, to free from sin, to overcome fear, or to attain one of the goals of human life, especially the first three: duty, success, and desire. Then Vallabha addresses three situations which presuppose the specific atmosphere of devotion to Krishna: one should seek refuge when one has offended other devotees—e.g., by showing disrespect in a moment of strong emotion (as Durvasas did with Ambarisha—*Bh. P.* IX. 4-5), says Purushottama—or when other devotees have wronged oneself, as well as "in the absence of devotion" caused, for example, by keeping bad company, suggests Purushottama. In a summary line which reconfirms his definition of refuge, Vallabha proclaims that one should seek refuge "whether in the impossible or in the easy." That the devotee should seek refuge even in the easy shows how taking refuge

becomes, by its own inherent dynamism, a comprehensive religion—a Path unto itself.

Vallabha continues by affirming that taking refuge is the remedy when one has acted out of selfishness, and, conversely, it is also the way to gain help in the personal responsibility and altruism of maintaining one's dependents. Supremely versatile again, refuge in Hari saves one from attacks by one's dependents, or, if one is a teacher, by one's "disciples" (*antevāsī*, literally a "live-in" student who desires to know the Path of the Blessed Lord, says Raghunatha). Finally, in a quite different, devotionally very advanced situation—namely, for the attainment, i.e., the "spiritual power" (*siddhi*) of "a transcendent mind" (*alaukikamanas*), i.e., the capacity for the transcendent (*alaukikasāmarthya*) already mentioned as the highest grace on the Pushtimarga—even for this grace, says Vallabha, "in every way Hari is our refuge." Thus even the highest gift on the Path of Grace may be attained by taking refuge in Hari. Vallabha concludes by putting this teaching in the form of an injunction: refuge in Hari must be perpetually in our mind and on our lips. The eight-syllable mantra which translates as "Lord Krishna is my refuge" is the specific formula intended here. Refuge in Hari has thus been defined, amply illustrated, and then enjoined by Vallabha in this passage. Goswamy, seeing under "Refuge" as he had under "Wisdom" and "Patience" four messages, or means, proposed by Vallabha, notes this injunction to keep the formula of refuge in one's mind and on one's lips as the first of the four means Vallabha proposes for refuge.[13]

14. The second means for taking refuge with Hari, according to Goswamy, is to avoid taking refuge with any other god. Consequently in this verse, Vallabha forbids "worship"—i.e., generally "devoting oneself to" (*bhajana*) another god—"approaching" (*gamanam*) another god in his temple as for *darshan* ("sight"), and praying to another god for specific favors. This is not meant to forbid obligatory Vedic worship of other gods, specifies Goswamy; such Vedic worship would be obligatory rather than "of one's own accord" (*svataḥ*), which is meant by Vallabha to modify "worship," "approaching," and "offering prayers," according to Goswamy.[14] So, any self-intiated worship of another god, or deliberate going to a god's temple for *darshan*, or deliberate prayer for any favor are forbidden in the Pushtimarga. And the definition of "another god" (*anyadeva*) is a god to whom Pushtimarga "worship" (*sevā*) is not given.[15]

15. After identifying refusal to take refuge in other gods as the second means supporting the way of Refuge, Goswamy identifies "trust" (*viśvāsa*), the main theme of Vallabha's present verse, as the third means.

And he argues eloquently that, while "faith" (*śraddhā*)—being more theological and theoretical—may at times be difficult, trust is usually more immediate, more concrete and more everyday difficult than faith.[16] So, Vallabha calls for real self-dedication to the Lord here. Distrust would create innumerable obstacles, says Vallabha, since it would undermine the entire basis of Refuge. Perhaps for that reason, he gives one example of distrust and one example of trust in this verse. In the Ramayana, Indrajit used the Brahma-weapon against Hanuman and Hanuman submitted to it, out of respect for Brahma. But when Hanuman saw Indrajit himself distrusting the weapon by insisting on binding Hanuman with additional chains, Hanuman got free from the Brahma-weapon and then broke the chains. Thus while Hanuman showed trust in Brahma and his weapon, its user Indrajit showed mistrust and thus lost its effectiveness.[17] The second example is that of the Chataka-bird, which feeds on raindrops only. So, its position in India would be evident: it must trust in the monsoon absolutely.

Vallabha finishes this verse with a phrase that may be taken together with the theme of trust, or may be viewed separately, as Goswamy does, making it his fourth "means." Vallabha's phrase is self-explanatory; its sense is that of being satisfied with little, as in the Yogic "restraint" of *saṁtoṣa*. What one should "enjoy" may be translated as "what one has attained" or "what one has been given." Skt. *prāptam* will bear both meanings. The point is not how one came by it, but that one enjoy or use it "unselfishly" now.

16-17. Verse 16 is entirely clear: a summary exhortation to take refuge in Hari. The final verse is also quite clear. But Vallabha's final remark calls for some comment. For he says that the standard Hindu Paths—of Devotion, Works, and Knowledge—have become difficult to succeed at (*duḥsādhya*) in the present Kali-era, but that Refuge is "helpful always to everyone." i.e. to those of all castes and eligibilities (*adhikāra*) or non-castes and non-eligibilities, comments Purushottama. So, according to Goswamy, who seems clearly to follow at least Purushottama in this, there are two paths on which "Refuge" figures. The first is the Path of Grace, where it fits as a third important virtue together with "Wisdom" and "Patience," as in this entire treatise. The second is as an independent Path of complete Surrender (*prapatti*)—but without, e.g., the "worship" (*sevā*) that is part of the Path of Grace—based on Refuge in Hari.[18] Let us remain attentive for what Vallabha might teach additionally about this Path of Refuge in the remaining treatises.

Textual Notes

(All with reference to Goswamy's text as printed) Emend *viśeṣeṇetyādi* to *viśeṣagatyādi* in verse four, and *viveko'nyaṁ* to *viveko'yaṁ* in verse five, on the basis of all four commentaries. Emend *bhakteś-* to *bhaktaiś-* in verse eleven, based on all four, and emend *sarvārthā* to *sarvathā* in verse thirteen, with three commentaries. Emend *prārthanā* to *prārthanāḥ* in verse fourteen, on the basis of three commentaries, and *tato'nyatra* to *tathānyatra* in the same verse, based on all four. Finally, emend *bhārayed* to *bhāvayed* in verse sixteen, based on all four.

Notes and References

1. Goswamy is my authority, speaking both on his own and for the tradition on Purushottama's authorship of Vrajaraya's commentary. He also notes that Vrajaraya, besides being Purushottama's uncle, adopted him so that Purushottama could continue Vrajaraya's lineage. From our study session of October 8, 1993. I might add that Purushottama's thoroughly scholarly style is hard to mistake among the tradition's commentators.
2. As will be noticed from my translation, I have translated the phrase *antaḥkaraṇagocaraḥ* twice (as "which dwells in the heart" and as "which one intuits in the heart"). This is because, as a masculine nominative singular, it belongs grammatically with "pride" (*abhimānaḥ*), which it also fits in terms of meaning, as Raghunatha points out (*Ṣoḍaśagranthāḥ*, vol. II, *Vivekadhairyāśrayah*, p. 2). All the commentators insist, however, that the phrase also modifies "command" (*ājñā*), which is a feminine noun. Purushottama explains Vallabha's usage by saying, of the noun *gocara: ajahalliṅgam idam* (*ibid.*, p. 46), i.e., "that is 'a noun which does not change its original gender, even when used like an adjective' (Apte)." Since translating the phrase as modifying each of the two possible nouns is far from unprecedented in Vallabha's works, and seems to do no harm here, I have done so.
3. Cf. P. 10 of *Vivekadhairyāśrayaḥ*, *op. cit.*, for Gopisha's passage.
4. From our study session of Oct. 8, 1993.
5. From our study session of Oct. 8, 1993. For Raghunatha's phrase, cf. *op. cit.*, *Vivekadhairyāśrayaḥ*, p. 1.
6. Skt. *duḥkhasya trividhatvaṁ tvādhibhautikādibhedena kāyikādibhedene vā kālakarmasvabhāvairvā. Ibid.*, p. 3. Purushottama says precisely the same thing (p. 48).
7. The stanza, one of the genre called *Subhashita*, is quoted as follows in Raghunatha's commentary: *hatvā nṛpam patimavekṣya bhujaṅgadaṣṭaṁ deśāntare vidhivaśādgaṇikāpi jātā / putram patiṁ samadhigamya citām praviṣṭā śocāmi gopagṛhiṇi kathamadya takram //* (Ibid., pp. 3-4). In my English telling of the story I rely on Goswamy's slightly fuller rendering

(from study session of Oct. 8, '93), for the sake of clarity.

8. Skt. *dehaḥ kimannadāturvā niṣekturmātureva vā / mātuḥ piturvā balinaḥ kreturagneḥ śunopi vā // Ibid.*, p. 48. I have, with Goswamy in his Hindi Introduction, emended p. 48's reading of *kratur* to *kretur*.
9. From our study session of Oct. 8, 1993.
10. Cf. his extensive treatment of this in the sixth through ninth (unnumbered) pages of his Hindi Introduction to *Vivekadhairyāśrayaḥ* (*op. cit.*).
11. From our study session of November 8, 1974.
12. Cf. the first half of the ninth page of Goswamy's Hindi Introduction (*op. cit.*).
13. For the four means of refuge, cf. Goswamy's Hindi Introduction (*op. cit.*), the ninth through eleventh pages.
14. Both parts of this sentence depend on our study session of Oct. 8, 1993.
15. Cf. Goswamy's Hindi Introduction, bottom of the tenth page.
16. From our study session of Oct. 8, 1993.
17. Based on Purushottama's retelling of the story (*op. cit.*, p. 55).
18. From our study session of Oct. 8, 1993.

Refuge In Krishna

सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि ।
पाषण्डप्रचुरे लोके कृष्ण एव गतिर्मम ॥ 1 ॥

I. *sarvamārgeṣu naṣṭesu kalau ca khaladharmiṇi /*
pāṣaṇḍapracure loke kṛṣṇa eva gatirmama //

1. When all paths have been lost, in this Kali-age when the evildoer's way is the rule, in a world crowded with hypocrites, Krishna alone is my refuge.

म्लेच्छाक्रान्तेषु देशेषु पापैकनिलयेषु च ।
सत्पीडाव्यग्रलोकेषु कृष्ण एव गतिर्मम ॥ 2 ॥

II. *mlecchākrānteṣu deśeṣu pāpaikanilayeṣu ca /*
satpīḍāvyagralokeṣu kṛṣṇa eva gatirmama //

2. In lands overrun by barbarians, in places which are nothing but dens of iniquity, among people disturbed by the suffering of the good, Krishna alone is my refuge.

गङ्गादितीर्थवर्येषु दुष्टैरेवावृतेष्विह ।
तिरोहिताधिदैवेषु कृष्ण एव गतिर्मम ॥ 3 ॥

III. *gaṅgāditīrthavaryeṣu duṣṭairevāvṛteṣviha /*
tirohitādhidaiveṣu kṛṣṇa eva gatirmama //

3. When the most sacred places here, such as the Ganges, are infested with crowds of evil people—when even the deities of these places have concealed themselves—Krishna alone is my refuge.

अहङ्कारविमूढेषु सत्सु पापानुवर्तिषु ।
लाभपूजार्थयत्नेषु कृष्ण एव गतिर्मम ॥ 4 ॥

IV. *ahaṁkāravimūḍheṣu satsu pāpānuvartiṣu /*
lābhapūjārthayatneṣu kṛṣṇa eva gatirmama //

4. When even the good are deluded by egoism and follow the way of sin, and their only efforts are for wealth and worldly honor, Krishna alone is my refuge.

अपरिज्ञाननष्टेषु मन्त्रेष्वव्रतयोगिषु ।
तिरोहितार्थदेवेषु कृष्ण एव गतिर्मम ॥ 5 ॥

V. *aparijñānanaṣṭeṣu mantreṣvavratayogiṣu /*
tirohitārthadeveṣu kṛṣṇa eva gatirmama //

5. When the sacred utterances have been lost through lack of thorough knowledge, and their custodians fail to observe the necessary vows, and both their content and the gods invoked in them have become hidden, Krishna alone is my refuge.

नानावादविनष्टेषु सर्वकर्मव्रतादिषु ।
पाषण्डैकप्रयत्नेषु कृष्ण एव गतिर्मम ॥ 6 ॥

VI. *nānāvādavinaṣṭeṣu sarvakarmavratādiṣu /*
pāṣaṇḍaikaprayatneṣu kṛṣṇa eva gatirmama //

6. When all ritual actions and religious observances have been obliterated by different doctrinal systems; and when everyone's efforts end up in hypocrisy, Krishna alone is my refuge.

अजामिलादिदोषाणां नाशकोनुभवे स्थितः ।
ज्ञापिताखिलमाहात्म्यः कृष्ण एव गतिर्मम ॥ 7 ॥

VII. *ajāmilādidoṣāṇāṁ nāśako 'nubhave sthitaḥ /*
jñāpitākhilamāhātmyaḥ kṛṣṇa eva gatirmama //

7. He is known to us as the one who destroyed the sins of Ajāmila and others. (Thus) He has revealed all his greatness. Krishna alone is my refuge.

प्राकृताः सकला देवा गणितानन्दकं बृहत् ।
पूर्णानन्दो हरिस्तस्मात् कृष्ण एव गतिर्मम ॥ 8 ॥

VIII. *prākṛtāḥ sakalā devā gaṇitānandakam bṛhat /*
pūrṇānando haristasmāt kṛṣṇa eva gatirmama //

8. All the gods are created beings, and even the Great Brahman has a joy that seems limited. But Hari is absolute Joy. Therefore Krishna alone is my refuge.

विवेकधैर्यभक्त्यादिरहितस्य विशेषतः ।
पापासक्तस्य दीनस्य कृष्ण एव गतिर्मम ॥ 9 ॥

IX. *vivekadhairyabhaktyādirahitasya viśeṣataḥ /*
pāpāsaktasya dīnasya kṛṣṇa eva gatirmama //

9. Since I am helpless and cling to sin, and I am totally bereft of wisdom, patience, devotion, and all other meritorious dispositions, Krishna alone is my refuge.

सर्वसामर्थ्यसहितः सर्वत्रैवाखिलार्थकृत् ।
शरणस्थसमुद्धारं कृष्णं विज्ञापयाम्यहम् ॥ 10 ॥

X. *sarvasāmarthyasahitaḥ sarvatraivakhilārthakṛt /*
śaraṇasthasamuddhāram kṛṣṇaṁ vijñāpayāmyaham //

10. He is all-powerful, and He makes happen everything that happens everywhere. It is this Krishna whom I invoke as Savior of all who take refuge in him.

कृष्णाश्रयमिदं स्तोत्रं यः पठेत् कृष्णसन्निधौ ।
तस्याश्रयो भवेत् कृष्ण इति श्रीवल्लभोऽब्रवीत् ॥ 11 ॥

XI. *kṛṣṇāśrayamidaṁ stotraṁ yaḥ paṭhet*
kṛṣṇasannidhau /
tasyāśrayo bhavet kṛṣṇa iti śrīvallabho 'bravīt //

11. Whoever reads, in the presence of Krishna, this hymn of praise entitled "Refuge in Krishna," Krishna indeed becomes his refuge, says Shri Vallabha.

Introduction

Vallabha's tradition says that this treatise was written at his home in Adel in about 1514 A.D., for the benefit of Bula Mishra, a gifted devotee determined to advance still further.[1] But its content follows so immediately upon the preceding treatise's final verse that no other explanation of context seems necessary. For Vallabha ended by stating how difficult it is to follow the three Paths of religion in this era. And here he paints a detailed and painfully vivid picture precisely of the difficulties besetting religion "in this Kali-age" (verse 1). The religious situation portrayed here will make it clear why, as we have already seen, the Path of Refuge is taught by Vallabha as a merciful alternative if none of the three paths are found viable either by themselves or with refuge as a subordinate part of them. Vallabha's description shows why the Path of Refuge or Surrender (*prapatti*) may be the best, indeed the only, possibility for many people. Another way of putting this is that in "Refuge in Krishna" we find a socio-religious portrayal of his times by a Hindu deeply affected emotionally and religiously by the lapses, deteriorations, persecutions, and scandals he saw, yet unshaken in his trust in Krishna.

Certain commentators see a distinct order in the verses. Kalyanaraya, for example, see the first six verses as reflecting on the uselessness in the present era of the six factors of *dharma* (time, place, substance, agent, sacred utterance, and action), followed by four verses for the four aims of human life (in the order *dharma, artha, kāma* and *mokṣa*), with the final verse as a statement of the reward for reading the work. Shyam Manohar Goswamy, in a way that deliberately does not disagree with Kalyanaraya's scheme for the first six verses, sees the first three verses as dedicated to the fruitlessness of refuge in the world, the second to the fruitlessness of refuge in *dharma* ("religion, religious duty"), the third three to the greatness of refuge in Krishna from the viewpoints of the Action (or Works), Knowledge, and Devotion Paths respectively, and the final two verses as

strong statement of the Path of Surrender.[2] These divisions do follow the content strongly, and may indeed be the order and subject-matter intended by Vallabha. But I would rather focus on what the more elaborate commentaries also recognize as the main theme: a strong call for Refuge, based on a vivid description of the need for Refuge, following up on the final verse of Vallabha's preceding treatise.

Of the other four commentaries (besides Kalyanaraya's), that of Vrajaraya/Purushottama is the most eminent and useful.

Commentary

1. Vallabha's opening statements are strongly expressed and quite clear. Perhaps only two matters require comment. The word which I have translated as "hypocrite"—*pāṣaṇḍa*—in the sense of a person acting as if religious, is a strongly recognized meaning of the word, and is Goswamy's preference.[3] Certain other commentators, typified by Raghunatha, favor the equally recognized meaning of "unbeliever" (*vedabāhya*, literally, "someone outside the Vedas"). Both meanings may be intended, though they are not identical. Secondly, the full meaning of Vallabha's repeated theme-phrase in this treatise, "Krishna alone is my refuge" (*kṛṣṇa eva gatirmama*), is explained well by Goswamy in his Hindi Introduction.[4] Just as the word "refuge" (*āśraya*) has two meanings: (1) the Giver of help, and (2) the act of seeking help, says Goswamy, so does the word *gati*, in this treatise, and Krishna as *gati*, mean "Course, or Path," "Goal," and, in both of the preceding senses, "Refuge." So, Krishna is both the Path and the Goal of the Path: He is "Refuge" as the Way (and while on the Way), and as the Goal, or Reward.

2. In Kalyanaraya's scheme, this verse describes the devastation of "place" (*deśa*), as the preceding verse had done relative to "time" (*kāla*). Also like the preceding, its voice is loud and clear. The "barbarians," or "foreign unbelievers" (*mleccha*), are clearly, in the historical circumstances, the Muslim invaders and rulers of the 15th and 16th centuries. And Vallabha refers to popular outrage and confusion over the suffering of the good. This may refer to public persecution of religion; but it may also refer to the frustration of religious people at a visible decline of religious zeal or practice. It must be evident merely from the first two verses how powerful a preaching text this treatise can be when its observations are applied to the present day, which is still, of course, the Kali-age.[5]

3. Still worse, continues Vallabha, even the holiest places have lost their appearance, feel, and power of sacredness. So true is this that the divinities (*ādhidaiva*) of these places, such as the goddess Ganga, have

"become hidden" (*tirohita*), or, it may be said poetically but correctly, "have concealed themselves," or "gone into hiding," out of scandal at the commercialization and other kinds of corruption of the places of pilgrimage.

4. If sacred places, with their usually powerful "substance" (*dravya*), water, was Vallabha's subject according to Kalyanaraya in the previous verse, the present verse addresses the religious poverty of the present era with regard to "agent" (*kartṛ*). Thus those who are, or generally used to be, "good" (*sat*) are described. But they, too, have clearly degenerated in the Kaliyuga. Kalyanaraya describes the pride that, here in Hinduism, too, comes before a fall when he says: "'the good,' i.e., the learned (pundits), 'by egoism' say, arrogantly: we are scholars of scripture and treatise ..."[6] And Vallabha speaks clearly of the other sins which follow, particularly along the lines of greed and fame-seeking.

5. Mantra—"sacred utterance, sacred formula, sacred sound"—is the next of the six factors of *dharma* featured in Kalyanaraya's interpretation, and is just as clearly Vallabha's subject in the present verse. Here, too, the Kali-age has wrought its decay, for mantras have been "lost," by being forgotten, perhaps, but even more through careless and incomplete knowledge. "Thorough knowledge" of a mantra would require, according to T.G. Mainkar, knowledge of its *ṛṣi, chandas, devatā,* and *viniyoga*—i.e., its "seer/source," "metre," "divinity," and "use."[7] Vallabha explicitly mentions the absence of one of these, "the gods," and implies the loss of others. Goswamy gives a good example of what happens to mantras over time, even without bad intention, when he describes how certain Vedic mantras were kept and recited even long after their context of animal sacrifice disappeared. Now they are recited when clothing is offered! This exemplifies what Vallabha refers to as the loss of the "content" (*artha*) of a mantra.[8]

6. The final *dharma-* factor in the set which Kalyanaraya is using is "action" (*karma*), and again it fits especially well with Vallabha's subject-matter. For here Vallabha laments the emptying and disempowerment of the "ritual actions" (*karma*) and "observances" (*vrata*) of Vedic religion. The cause Vallabha alleges for this disempowerment or obliteration of the regular and assured fruitfulness of such rituals is interesting: "different doctrinal systems" (*nānāvāda*). In other words, certain religious philosophies weakened peoples' faith in the importance of such religious action, and, in the Vedic tradition, a religious action does not produce its reward without faith.[9] Thus, as Kalyanaraya points out, a certain teaching—namely Shankara's Vedanta system—portrays Vedic rituals, indeed the very Vedas themselves, as mere "worldly reality" (*prapañca*), "vain" (*mithyā*), and "only conventionally true" (*vyavahāramātreṇa*), thus crippling belief in performance of the ritual actions based on the permanent truth of the Vedas. Consequently, Vallabha concludes, "everyone's efforts end up in hypocrisy"—or "unbelief" (*pāṣaṇḍa*)—the false teachers because of their falsehoods, and those whom they have led astray because of their loss of faith.

7. Now Vallabha begins the positive teaching of his treatise—as to what refuge in Krishna can do, even in the devastated state of religious practice just detailed so painfully. And, fittingly, after so much mention of sin, evil, and fault, Vallabha first presents Krishna as forgiver and remover of sins. If He removed the sins of Ajamila, Vallabha implies by citing that example, He will remove the sins of anyone. Ajamila, whose initial sin of forbidden love became compounded by all other sins of theft and oppression needed to support the results of the first sin (cf. *Bhāgvata Purāṇa* VI. 1 & 2), did not even invoke God at the time of his death. Rather, he called out the name of his son Narayana, and God Krishna, in extreme kindness, took the occasion of hearing this Name of his to forgive him all his sins, save him from the henchmen of the death-god, Yama, and bring him to Vishnu's heaven. Thus Krishna is revealed as more willing to forgive people than they are to be forgiven, but preeminently to forgive those who have taken refuge in him. Finally in this verse, the phrase "He is known to us" (*anubhave sthitaḥ*) is a bit unusual. Kalyanaraya sees the phrase as meaning that Krishna is known to us as the destroyer of sins by the means of knowledge known as "scripture" (*śabdapramāṇa*)—as with the Ajamila story. Raghunatha says this is known to Vallabha either by scripture or by the means of "perception" (*pratyakṣa*), interiorly. And Purushottama says this knowledge can come to us by either means or by both.

8. Vallabha next turns to the relative powers of the gods and other divine personages, who, it will be remembered, had gone into hiding at the sacred places and had been lost from the mantras. By comparison with Hari, says Vallabha, the gods are not worthy of consideration, for they are "created beings" (*prākṛtāḥ*). That is to say, though the gods are made of subtler, finer and more permanent matter than we are (*sāttvika* rather than *rājasa*), they are still creatures, not the Creator. Furthermore, even Brahman, though the substantial cause of all creation, still "has a joy that seems limited" (*gaṇtānandakam*). Vallabha elsewhere explains that this "Great Brahman" (*bṛhat*, as here, or *akṣara*), though actually non-different from the Supreme Person Krishna himself, seems less filled with the

aspect of Joy (*ānanda*) because its Being (*sat*) aspect has been strengthened because of its constant involvement with creation. Thus, although Brahman's Joy is not actually limited compared with Krishna's, it definitely seems to be so limited.[10] At any rate, lest Vallabha's main point and affirmation here be obscured: both in seeming and in being, Hari is "Absolute Joy" (*pūrṇānanda*), and thus the utterly dependable Refuge.

9. Having presented Krishna as the destroyer of all sins and the fulness of joy, Vallabha now turns to what Kalyanaraya has called the consideration of the "soul" (*jīva*) in this context namely, himself. And he portrays himself as bereft of everything which he himself has been teaching as good and necessary: of wisdom, patience, devotion, and all else (*ādi*). In other words, he portrays himself as precisely the one whose only refuge is Refuge. Krishna as Refuge is the only Goal, but also, and precisely, Krishna as Refuge is the only Means for the truly "helpless" (*dīna*)—a key term in what we might call Refuge-theology. Vallabha's is the perfect statement, from the point of view of the human agent, of Refuge in Krishna as an alternative Path (*anukalpa*). A final note: it is from Kalyanaraya, who says that Vallabha's word *ādi* means "merit" here (*ādipadātpuṇyam*), that I derive in my translation the phrase "and all other meritorious dispositions."

10. Having just given a full statement from, if you will, the refugee's viewpoint, Vallabha now balances the picture by stating in strong, direct terms the nature and reality of the Refuge himself, Krishna. First, the Lord is stated to be all--powerful-that is, he can do, or not do, or do otherwise, as Vallabhite theology is so fond of putting it. But not only *can* he do; in fact "He makes happen everything that happens everywhere"—that is, he is the only true Agent; he brings about, by his Wish, everything that occurs. *Akhilārtha* here means more likely "everything", i.e., all objects, than "all purposes," though the latter meaning is included. As Vaishnava theology loves to say: *kartā kārayitā harih* ("Hari is the Agent--the One who causes all agency"). He is, in short, the ultimate and only true Refuge. Vallabha finishes with a flourish by using a verb form—*vijñāpayāmi*—which can have two meanings; "I entreat Krishna (to be) Savior of all who take refuge in him, " or "I proclaim Krishna Savior of all, etc." I have attempted to catch both meanings with my translation.

11. This final verse is clear in meaning, and in form it is clearly a "statement of the reward for reading this hymn" (*stotrapāṭhaphalam*, says Kalyanaraya). To summarize: Vallabha has taught that, despite the disastrous situation of most religious means, divine powers, and sacred places in this Kali-age, Refuge in Krishna is a completely effective as ever and more clearly indicated than ever.

Notes and References

1. Cf. the first three pages of Goswamy's Hindi Introduction to *Kṛṣṇāśrayastotram* (in *Ṣoḍaśagranthāḥ*, vol. II) for the date of composition and for the entire story of Bula Mishra as recounted in the *Eighty Four Vaishnavas* (English trans. in Shyamdas, *op. cit.*, pp. 164-168).
2. Cf. the fifth page of Goswamy's Hindi Introduction, *op. cit.*
3. From our study session of October 12, 1993.
4. *Op. cit.*, third page.
5. Cf., for example, the applications made by Goswamy on the 5th and 6th pages of his Hindi Introduction.
6. Skt. *"satsu" paṇḍiteṣu "ahaṁkāreṇa" vayaṁ śāstrajñā iti garveṇa* . . . *Ṣoḍaśagranthāḥ*,vol. II, *Kṛṣṇāśrayastotram*, p. 13.
7. From our study session of January 21, 1975
8. From our study session of Oct. 15, 1993.
9. Cf., for example, Kalyanaraya's summary statement: *viparītārthaniścayena phalājanakatvā vināśaḥ* (*karmaṇām*, etc.). *Op. cit.*, p. 14.
10. This entire consideration on the Great Brahman and Joy is the careful teaching of Shyam Manohar Goswamy, based principally on two verses (99 & 100) from Vallabha's *Sarvanirṇaya*, from our study session of Oct. 12, 1993. For the textual references, cf. Goswamy (ed.), *Tattvārthadīpanibandhah* vol. I, *Sarvanirṇayaprakaraṇam* 99-100, p. 80. A relevant cross-reference within these verse-treatise is the phrase *saccidānandakam bṛhat*, in verse three of *Siddhāntamuktāvalī*, above.

The Four

सर्वदा सर्वभावेन भजनीयो व्रजाधिपः ।
स्वस्यायमेव धर्मो हि नानयः क्वापि कदाचन ॥ 1 ॥

I. *Sarvadā sarvabhāvena bhajanīyo vrajādhipaḥ /*
svasyāyameva dharmo hi nānyaḥ kvāpi kadācana //

1. The devotee should worship the Lord of Vraja at all times, with total love (AND/OR: with all/every sentiment). For this alone is his rule of life--never and in no circumstance is there any other.

एवं सदा स्म कर्तव्यं स्वयमेव करिष्यति ।
प्रभुः सर्वसमर्थो हि ततो निश्चिन्तताम् व्ररजेत ॥ 2 ॥

II. *evaṁ sadā sma kartavyaṁ svayameva kariṣyati /*
prabhuḥ sarvasamartho hi tato niścintatāṁ vrajet //

2. In this way, as is well known, the Lord himself will always do whatever needs to be done, since He is all-powerful. Consequently, the devotee should be free from anxiety.

यदि शरीगोकुलाधीशो धृतः सर्वात्मना हृदि ।
ततः किमपरं ब्रहि लौकिकैर्वैदिकैरपि ॥ 3 ॥

III. *yadi śrīgokulādhīśo dhṛtaḥ sarvātmanā hṛdi /*
tataḥ kimaparam brūahi laukikairvaidikairapi //

3. If the devotee has, with his whole being, held the Lord of sacred Gokula in his heart, then tell me: what greater than that (can be found) by following worldly norms or even Vedic observances?

अतः सर्वात्मना शश्वदगोकुले श्वरपादयोः ।
स्मरणं भजनं चापि न त्याज्यमिति मे मतिः ॥

IV. *ataḥ sarvātmanā śaśvadgokuleśvarapādayoḥ /*
smaraṇam bhajanaṁ cāpi na tyājyamiti me matiḥ //

4. Therefore the devotee must never stop remembering and worshipping with his whole being the feet of the Lord of Gokula. This is my belief.

Introduction

To the shortest of Vallabha's sixteen treatises I have given the shortest title as well. The title in Sanskrit–*Catuḥśloki*– would translate literally as "The Four-Versed." But I call it "The Four" because the subject-matter, agreed upon overwhelmingly by the commentators, is the four goals of human life, to each one of which a single verse is devoted. And so, "the four"—*dharma, artha, kāma*, and *mokṣa*—structure the treatise logically and simply. An additional reason is that the goals of life are also the subject and structuring principle of another famous *Catuḥśloki*, the beautiful devotional prayer of Vṛtra in the *Bhāgavata Purāṇa* (VI. 11.24-27; printed and translated as an appendix to this commentary). Vallabha's tradition, indeed Vallabha himself, presents his "Four" as modeled on Vṛtra's. Shyam Manohar Goswamy portrays the two as presenting the same subject matter first in the language of prayer; and secondly in the language of theological instruction.[1]

As for the subject-matter and audience of "The Four", it becomes evident quickly that the goals of life are not being spoken of on the merely worldly level, but on that of devotional love. In fact, we should note that, within the continuity of the *Sixteen Verse-Treatises*, Vallabha here returns decisively to the language of devotion (*bhakti*), in the sense of Grace-devotion, rather than remaining with the strong recent theme of Refuge (*āśraya*). This is evident from the very first verse, where Vallabha says that Krishna is to be worshipped with devotion (*bhajaniya*). Purushottama shows this in a different way by saying Vallabha is writing here for "his very own" (*svīya*) and "the Blessed Lord's very own" (*bhagavadīya*), whom Gokulanatha identifies still more explicity as "those on the Path of Grace" (*pustimārgīya*). The *Eighty Four Vaishnavas* remembers Rana Vyasa and Bhagavandas Sanchora, two fairly advanced devotess, as each having received "The Four" as explicit instruction from Vallabha.[2] And the treatise makes great sense, it seems to me, as a short instruction to a

gifted disciple. Finally, the names of Krishna which Vallabha uses here—"Lord of Vraja" and "Lord of Gokula" (in two forms)—are filled with high intensity devotion, since they refer to Krishna's childhood games, which include his love games and are considered the highest examples of devotion.

Of the commentaries those of Vrajaraya/Purushottama and of Gokulanatha (called Shrivallabha) are the most important. Shyam Manohar Goswamy's Hindi Introduction is also a substantial theological essay. In addition, there is a commentary on Vrtra's *Catuḥślokī* written mainly by Vitthalanatha, but with the commentary on the fourth verse attributed to Vallabha himself (and this fourth-verse commentary attracts three sub-commentaries!).

Commentary

1. Vallabha's passive construction, to the effect that the Lord of Vraja should be worshipped with devotion at all times, translates better into English actively, it seems to me, as "the devotee should worship the Lord of Vraja at all times," etc. Gokulanatha tells us that the devotional worship spoken of is indeed the Path of Grace's extensive program of "worship" (*sevā*) of the image-presence of Krishna, when he says: *bhajanīyaḥ sevanīyaḥ*, and, later, *sevyaḥ*.[3] The question is: what does *sarvabhāvena* mean? Purushottama and Gokulanatha tell us that the phrase means, most immediately, *sarvātmabhāva*, a technical term which Vallabha and his tradition take from the *Bhāgavata Purāṇa*, and which is perhaps best translated by "Total Love."[4] Gokulanatha describes this love concisely when he says: "The love which is done with all--body, senses, life-breaths, inner faculties, etc.--is total love. By that is He to be worshipped."[5] Hence my translation: "with total love." But both the traditional commentators and Goswamy are not entirely content with this. Goswamy explains by saying that Total Love is so advanced a grace that to assume it as a precondition here would make this treatise applicable to precious few devotees, and would end the work and purpose of "worship"—one description of the reward of which is precisely "Total Love"—almost before it had begun.[6] And so, Goswamy and other commentators recognize here, besides the sense of "Total Love," which is clearly not to be excluded, the meaning of "with all sentiments" for *sarvabhāvena*, or, to be more explicit, "with all love-relationships." Thus the devotee is urged to love Krishna as, for example, Lord, friend, child, husband/lover, and even with an alternation of male and female sentiments (*puṁbhāva* and *strībhāva*) in Krishna, with a corresponding alternation of those sentiments in the devotee. Not with

all *possible* sentiments, however, since *bhakti* according to Vallabha forbids the devotee, on her or his own initiative, to relate to Krishna by certain sentiments, or such as lust, anger, hatred, and fear.[7] And so, Vallabha begins by stating strongly that Krishna should be worshipped at all times with "Total Love" and/or with "every kind of love."

The second matter here is the proper sense of the goal of life mentioned in this verse—*dharma*. I have translated it by "rule of life" because "duty" is too external and "religion" would likely be ambiguous. The proper sense, according to Goswamy, is that devotion is necessary for the devotee, but necessary in the sense of natural and spontaneous, rather than of a necessity or law imposed from without. The devotee must worship in order to live—and life without worship would not be so much a sin as the waste of an existence.[8] Consequently, the devotee's "rule of life," but in the sense of a natural, self-recognized spotaneous necessity, is to worship Krishna.

2. With the connective "In this way" (*evam*), i.e., with the devotee's *dharma* being constant worship of the Lord, Vallabha moves to the consideration of the second goal, the *artha*—"wealth" or "material"—of devotion. *Artha* here is whatever needs to be offered in worship. And Vallabha gives the most resounding possible assurance that Krishna will more than provide for his own worship in love. Rich and fancy materials are simply not the devotee's business to consider. We find in this verse the same strong language we have been hearing from "The Nine Jewels" through the recent treatise on Refuge about Krishna's all-powerful doing of what He wills and about how out of place it would be for the devotee to worry in this matter. Purushottama even discovers that Krishna himself is the "wealth" (*artha*) of the devotee, hidden—as all wealth should be—in the word *samartha* ("powerful"). He says: "Because the word 'all' (in "all-powerful") indicates that He alone is the perfect wealth (*samyag artha*) of all devotees."[9]

3. The commentators agree that this verse speaks of the devotional version of the third goal of life, *kāma*, or "desire." But at least two of our commentators, Purushottama and Goswamy, write fairly involved theological essays based on a verse which is fairly direct and clear. Purushottama bases his essay on the sentiment, or love-relationship, of desire (*kāmabhāva*), including erotic desire, particularly as exemplified by the Gopis in their love games with Krishna. And Goswamy's essay ranges from the "Person made of desire" (*kāmamayapuruṣa*) of the Upanishads to the devotional desire to see Krishna with all the outer senses and all inner faculties as well. Both essays are valuable, but our purposes should

be served better by relying on Gokulanatha. He interprets the major part of the verse as follows: "'If in his heart'—the inner faculty, 'with his whole being'—with total love, 'the Lord of sacred Gokula'—(our) Lord, has been established, 'other than'—besides—'that' Lord of sacred Gokula, the Full Supreme Person, 'what' all-excelling thing that fulfils all the desires of devotees, is there 'then', 'tell me?'"[10] We might note that Gokulanatha sees, in Vallabha's phrase "with his whole being" or "self," Total Love - the loving of Krishna with body, senses, and all one's faculties which we have seen in verse one, and which forms the final portion of the means-stage and the beginning of the reward-stage on Vallabha's Path of Grace-devotion. Finally, Vallabha establishes Krishna as the supreme object of desire (*kāma*) by dismissing with little or no consideration any happiness that can be desired by "wordly norms" or means, or "even by Vedic observances." And so, although Vallabha's verse does not reach the emotional and poetic heights of Vṛtra's desire to see Krishna in the third stanza of his prayer, the Lord has certainly been established as the heart's supreme desire, far beyond what world or sciptures can fulfil.

4. With Goswamy, I take this verse as a summary of the treatise as well as Vallabha's expression of the fourth goal, *mokṣa* ("liberation"). Perhaps the richest aspect of the reward, or liberation, described here is the alternation of "worshipping"—done when in union with Krishna, and "remembering"—done in separation from Krishna. Goswamy states that, when this alternation becomes both constant and intense while the devotee is still living, we can speak of the Grace Path's version of *jīvanmukti*, "liberation while living."[11] Finally, it might be mentioned that there are four kinds of "remembering" (*smaraṇa*): (1) of one's Form of Krishna (*svarūpa*); (2) of Krishna's Games (*līla*); (3) of Krishna's Names (*nāma*); and (4) of one's worship of Krishna (*sevā*).[12]

Appendix

(Text and translation of Vṛtra's *Catuḥślokī*, from *Bhāgavata Purāṇa* VI. 11.24-27)

ahaṁ hare tava pādaikamūladāsānudāso bhavitāsmi bhūyaḥ /
manaḥ smaretāsupatergunāṁste gṛṇīta vāk karma karotu kāyaḥ // 24

24. Hari, ever will I be the servant of your servants whose home is your feet. Let my mind recall your qualities, my tongue give them voice, and my body do your actions, o Lord of my life.

na nākapṛṣṭhaṁ na ca pārameṣṭhyaṁ na sārvabhaumaṁ na rasādhipatyam /
na yogasiddhīrapunarbhavaṁ vā samanjasa tvā virahayya kāṅkṣe //25

25. Not the highest heaven nor utter supremacy, not possession of all nor lordship of the lower world; not superpowers of yoga nor freedom from rebirth do I rightly desire apart from You.

ajātapakṣā iva mātaraṁ khagāḥ stanyaṁ yathā vatsatarāḥ kṣudhārtāḥ /
priyam priyeva vyuṣitaṁ viṣaṇṇā mano 'ravindākṣa didṛkṣate tvām //26

26. As chicks in the nest their mother, as hunger-pained calves the udder, as the beloved left lonely her lover, my mind longs to see You, Lotus-eyes!

mamottamaślokajaneṣu sakhyaṁ saṁsāracakre bhramataḥ svakarmabhiḥ /
tvanmāyayātmātmajadārageheṣvāsaktacittasya na nātha bhūyāt //27

27. Please grant me friendship with Krishna's people as I wander by my deeds in the world's cycle, with my mind - please, Lord! -not attached by your wondrous power to self, sons, wife and home.

Notes and References

1. From our study session of October 26, 1993.
2. Cf. Shyamdas' translation, pp. 115-119 and 188-190, respectively.
3. Cf. *Ṣoḍaśagranthāḥ*, vol. II, *Catuḥślokī*, pp. 9-10.
4. Cf. *op. cit., Catuḥślokī*, for Purushottama's equating of the two phrases, and p. 10 for Gokulanatha's. For "Total Love" more generally, cf. my treatment of it in *Vallabhācārya on the Love Games of Kṛṣṇa* (Delhi: Motilal Banarsidass, 1983), pp. 23-24.
5. Skt. *sarvairdehendriyaprāṇāntaḥkaraṇādibhiḥ kṛto yo bhāvaḥ sarvātmabhāvastena sevyaḥ Op. cit.*, p. 10.
6. From our study session of October 15, 1993.
7. For these last few sentences I rely most explicitly on Goswamy, in our Oct. 15 session; but for Purushottama's treatment of the same ideas cf *op. cit.*, p. 2. Krishna can choose to have the relationship be based on such sentiments;

but, in the Vallabha tradition, the devotee cannot initiate such a choice.

8. On the last-mentioned idea specifically, see Goswamy's Hindi Intro., *op. cit.*, sixth page. This consideration on *dharma* generally is based on our study session of Oct. 15, 1993.
9. Skt. *yataḥ sarvapadena bhaktānāṁ sarveṣāṁ samyagarthaḥ sa eveti. Op. cit.*, p. 4.
10. Skt. *yadi svahṛdyantaḥkaraṇe sarvātmanā sarvātmabhāvena śrīgokulādhīśaḥ prabhuḥ sthāpitastadā tataḥ śrīgokulādhīśātpūrṇa-puruṣottamādaparamanyatsarvasmādatyutkṛṣṭam bhāktānāṁ sarvakāmapūrakaṁ vastu kimapyasti tarhi brūhi kathaya. Op. cit.*, p. 11.
11. Cf., in Goswamy's Hindi Introduction, the paragraph connecting the twelfth and thirteenth pages.
12. According to Goswamy in our study session of Oct. 15, 1993.

Strengthening Devotion

यथा भक्तिः प्रवृद्धा स्यात्तथोपायो निरूप्यते ।
बीजभावे दृढेतु स्यात्त्यागाच्छ्रवणकीर्तनात् ॥ 1 ॥

I. *yathā bhaktiḥ pravṛddhā syāttathopāyo nirūpyate /*
bījabhāve dṛḍhe tu syāt tyāgācchravaṇakīrtanāt //

1. In this work I will explain the means by which devotion may grow to full strength. But if the seed that is love (of Krishna) has already taken firm root, (devotion may grow to fullness) through renunciation that is characterized by hearing (the scriptures) and singing (the Lord's) praises.

बीजदार्ढ्यप्रकारस्तु गृहे स्थित्वा स्वधर्मतः ।
अव्यावृत्तो भजेत्कृष्णं पूजया श्रवणादिभिः ॥ 2 ॥
व्यावृत्तोपि हरौ चित्तं श्रवणादौ न्यसेत्सदा ।

II-IIIa. *bījadārḍhyaprakārastu gṛhe sthitvā svadharmataḥ /*
avyārvṛtto bhajetkṛṣṇam pūjayā śravaṇādibhiḥ //
vyārvṛtto 'pi harau cittaṁ śravaṇādau nyasetsadā /

2-3a. But the way to make this seed take firm root is to remain a householder and follow one's rule of life. The one who is not distracted should devote himself to Krishna by means of ritual image-worship, and by "hearing" and so forth. And even one who is distracted should fix his mind constantly on Hari by practicing "hearing" and so forth.

ततः प्रेम तथासक्तिर्व्यसनं च यदा भवेत् ॥ 3 ॥
बीजं तदुच्यते शास्त्रे दृढं यन्नापि नश्यति ।

IIIb-IVa. *tataḥ prema tathāsaktirvyasanaṁ ca yadā bhavet //*
bījaṁ taducyate śāstre dṛḍhaṁ yannāpi naśyati /

3b-4a. From these (practices) come love of Hari, then passionate attachment to him. And when obsession with him takes place, scripture tells

us, the seed has taken firm root and will never be destroyed.

स्नेहाद्रागविनाशः स्यादासक्त्या स्याद् गृहारुचिः ॥ 4 ॥
गृहस्थानां बाधकत्वमनात्मत्वं च भासते ।
यदा स्याद् व्यसनं कृष्णे कृतार्थः स्यात्तदैव हि ॥ 5 ॥

IVb-V. *snehādrāgavināśaḥ syādāsaktyā syādgṛhāruciḥ //*
gṛhasthānam bādhakatvamanātmatvaṁ ca bhāsate //
yadā syādvyasanaṁ kṛṣṇeṁ kṛtārthaḥ syāttadaiva hi //

4b-5. Love of Hari destroys all other longings, and passionate attachment to him brings distaste for one's home-life. One begins to see the very members of one's family as obstacles, and they do not appear to be one's Self. And when one becomes obsessed with Krishna, one has undoubtedly attained one's goal.

तादृशस्यापि सततं गेहस्थानं विनाशकम् ।
त्यागं कृत्वा यतेद्यस्तु तदर्थार्थैकयानसः ॥ 6 ॥
लभते सुदृढां भक्तिं सर्वतोभ्यधिकां पराम् ।

VI-VIIa. *tādṛśasyāpi satataṁ gehasthānaṁ vināśakam /*
tyāgaṁ kṛtvā yatedyastu tadarthārthaikamānasaḥ //
labhate sudṛḍhāṁ bhaktiṁ sarvato 'bhyadhikām parām /

6-7a. Even for such a person, staying continually in the home is destructive. Having renounced, then, one should strive to concentrate exclusively on (Krishna) one's goal. In this way one attains fully mature devotion, which is ultimate--superior to all else.

त्यागे बाधकभूयस्त्वं दुःसंसर्गात्तथान्नतः ॥ 7 ॥
अतः स्थेयं हरिस्थाने तदीयैः सह तत्परैः ।
अदूरे विप्रकर्षे वा यथा चित्तं न दुष्यति ॥ 8 ॥

VIIb-VIII. *tyāge bādhakabhuyastvaṁ duḥsaṁsargāttathānnataḥ //*
ataḥ stheyaṁ haristhāne tadīyaiḥ saha tatparaiḥ /
adūre viprakarṣe vā yathā cittaṁ na duṣyati /

7b-8. But in renunciation, a flood of obstacles may arise from keeping bad company as well as from the food one receives. Therefore one should stay at a place where Hari dwells, with people who belong entirely to him and are intent on him alone. One may live nearby or at some distance, in such wise that one's spirit remains unharmed.

सेवायां वा कथायां वा यस्यासक्तिर्दृढा भवेत् ।
यावज्जीवं तस्य नाशो न क्कापीति मतिर्मम ॥ 9 ॥

IX. *sevāyāṁ vā kathāyaṁ vā yasyāsaktirdṛḍhā bhavet /*
yāvajjīvaṁ tasya nāśo na kvāpīti matirmama //

9. When someone's passionate attachment either to worshipping (the Lord) or to telling (of his great qualities and games) has become firmly rooted, I am convinced that as long as life lasts that one will never fall away.

बाधसंभावनायां तु नैकान्ते वास इष्यते ।
हरिस्तु सर्वतो रक्षां करिष्यति न संशयः ॥ 10 ॥

X. *bādhasambhāvanāyāṁ tu naikānte vāsa iṣyate /*
haristu sarvato rakṣāṁ kariṣyati na saṁśayaḥ //

10. But one should not seek solitude out of fear of possible hindrances. For there is no doubt that Hari will protect one from every difficulty.

इत्येवं भगवच्छास्त्रं गूढतत्त्वं निरूपितम् ।
य एतत्समधीयीत तस्यापि स्याद्दृढा रतिः ॥ 11 ॥

XI. *ityevam bhagavacchāstraṁ gūḍhatattvaṁ nirūpitam /*
ya etatsamadhīyīta tasyāpi syāddṛḍhā ratiḥ //

11. Thus has a hidden doctrine of the Blessed Lord's scriptures been revealed. Whoever so much as studies this throughly will have firmly rooted love for Krishna.

Introduction

As could be assumed if it lived up to its title, "Strengthening Devotion" (*Bhaktivardhini*) is one of the most important works of the *Sixteen Verse-Treatises*. It certainly does live up to its title--bristling with topics and questions essential to devotional theology and, still more, to devotional life. That this treatise has, equally with the final treatise, "The Reward of Worship," attracted the most commentators—fourteen—further underscrores its importance, as in its own way does the fact that there are probably more disagreements among the commentators than for any other treatise.

Why is this treatise so crucial? Because it is the only one that deliberately lays out the Path of Grace Devotion in many of its essentials. In this sense it may be the most important one—almost presupposed by the later treatises "A Consideration of Renunciation" and "The Definition of Constraint," and demonstrating how qualities mentioned in earlier treatises like "The Differences of Grace, Flow, and Limitations" might be lived out.

According to *Eighty Four Vaishnavas*, Vallabha composed this treatise for Purushottamdas Joshi, a lifelong householder-devotee advanced in love of Krishna, perhaps fairly early in his own life--about 1496 A.D.[1] As for content, "Strengthening Devotion" sets forth inspiringly the developmental logic, if you will, of love of Krishna, and how such love may transform ordinary reality, or even sweep it away. In attempting to present this content, I will proceed verse by verse as usual. But I should point out for clarity's sake that the order of Vallabha's treatment of his topic and the audience he is speaking to--sometimes a different one for each half-verse--are complex, and are of prime importance in interpreting "Strengthening Devotion."

As has been the case before, I find Gokualnatha and Purushottama best among the traditional commentators, and contemporary Shyam

Manohar Goswamy both thorough in his investigations and original in his insights.

Commentary

1. The task Vallabha sets for himself is not so much how *bhakti* begins as how it grows and progresses to "full strength" (*pravṛddhā syāt*) or maturity. Gokulanatha specifies still more exactly by saying that, while the beginnings of *bhakti* are described in many scriptural passages, and devotions's growth in a few, yet what these passages are describing is devotion according to the Path of Limitations. So, Vallabha resolves here to describe the growth precisely of Grace Devotion. As he concludes: "But (our) Master . . . explains here in terms of its distinctiveness the devotion belonging to his own path, and the means and manner of its growth."[2]

Granted that Vallabha writes here for Grace-devotees, then, does he begin at the beginning? It seems not. For he speaks in verse 1b about the seed-form of love of Krishna "having already taken firm root," whereas in verse 2a he will speak about "the way to make this seed take firm root." What seems clear is that Vallabha makes a short statement addressed to some more advanced devotees first, and then begins at the beginning in verse 2. Purushottama, while his solution may be disputed, at least takes this half-verse most seriously in his explanation. He says, in introducing verse 1b, that Vallabha does not address the "most highly eligible" (*mukhyādhikārī*) devotees here, since their devotion is so advanced as to be beyond this instruction. Rather, he addresses devotees "of middling eligibility" (*madhyamādhikārī*). And in the next verse he will begin at the beginning with those of "lower" (*jaghanya*) eligibility.[3]

But in one sense Vallabha has begun at the beginning here, too: by mentioning first "the seed that is love (of Krishna)" (*bījabhāva*). What is this "seed"? It is a technical theological term which Purushottama defines as follows: "the *bhāva* which has form of a seed is the love which is born of the Blessed Lord's Grace." The commentator Lalubhatta specifies the term further: "Therefore Grace Devotion in seed form exists beforehand in a subtle form in Grace souls. This is what is meant."[4] Vallabha's teaching, therefore, is that Grace souls are so called because Krishna puts the Grace of love for him in these souls innately, at creation. His theology is predestinarian. Thus the Grace souls are predisposed to love Krishna, although they often obscure this predisposition or stray from it for a long time. But Krishna will certainly keep after them.

What about this "seed of love" here, then? Vallabha says that if it is already "firmly rooted," and thus considerably developed, then devotion becomes fully mature "through renunciation" (*tyāgāt*). As to the meaning of "renunciation" here, although Gokulanatha represents a strong current in the Pusthimarga which thinks that Vallabha means "renunciation of means which are contrary to this Path," rather than renunciation of the home, I tend to agree with Purushottama, who holds that renunciation here means abandoning the home and home-life. Purushottama also contends that this renunciation (*tyāga*) is the same renunciation (*parityāga* or *saṁnyāsa*) taught by Vallabha in one of our future verse-treatises, "A Consideration of Renunciation" (*Saṁnyāsanirṇayaḥ*, verse 7).[5] More about renunciation later, since this point in Vallabha's devotional path recurs in verse six of this treatise as well as in "A Consideration of Renunciation." Our final matter here is the means Vallabha proposes as accompaniments to renunciation, i.e., "hearing (the scriptures) and singing (the Lord's) praises" (*śravaṇakīrtanāt*). The meaning is largely clear, but there is one possible confusion. "Hearing and singing praise" are the first two of the famous set of nine "parts" of devotion--seen earlier in "A Guide for Beginners," verse 17--which include three "parts" ("attendance at his feet, worship, and greeting him") which describe ritual worship (*pūjā*) and, more importantly, devotional worship (*sevā*) of Krishna. These three parts are not relevant to a renunciant's devotional practice. Rather, as Purushottama points out, the set of means referred to here is hearing, singing praise, and "remembering," or "meditative imagining" (*smaraṇa* or *bhāvanā*--synonyms in this context). That is because the place of worship, implements of worship, and even the Object of worship--the image Form of Krishna--have been left behind by the devotee, in order that separation from the Lord might be experienced fully. The only real "means" for such a renunciant, according to Purushottama, who points this out by quoting Vallabha's words in "A Consideration of Renunciation," verse 8, is: "love is perfected by meditative imagining; no other means is needed."[6]

2-3a. As mentioned earlier, it is only here that Vallabha begins with the beginning of the devotee's conscious practice of Grace Devotion. And the first step is, one might say, to stay right where one is--to remain at home, rather than renouncing it, and to follow one's "rule of life" (*dharma*). Although Gokuanatha takes "one's rule of life" (*svadharma*) to refer definitely to "the Blessed Lord's very own Path's rules of life "(*svamārgiyabhagavaddharmāḥ*), I think Purushottama is more likely right when he says that staying at home means simply remaining in the householder stage of life, and that following "one's *dharma*" has its most common meaning of following "the rules of class and stage of life" (*varṇāśramadharma*).[7]

Having established the general context of devotional practice, then, Vallabha gives specific instructions for devotees who find themselves in two different situations, in verses 2b and 3a. In 2b, the "undistracted" devotee is addressed. Gokulanatha defines "undistracted" as "free from (any) distraction unsuitable to devoted worship of the Blessed Lord."[8] Purushottama says simply: "not turned to anything else" (*aparāvṛttaḥ*). A devotee in such ideal circumstances is instructed to "devote himself to Krishna" first of all "by means of ritual image-worship." (*pūjayā*). Now there is considerable dispute in the Pushtimarga over what Vallabha means here by *pūjā*. Gokulanatha holds, for instance, that the word does not refer to the kind of *pūjā*--"worship"--that is taught in the class of scriptures called the Agamas, because that worship reaches only as far as the "power-manifestations" (*vibhūti*) of the Supreme Person, and not to the Supreme Person himself. But once again I find Purushottama's position--more moderate in its balance between the previous Hindu tradition and the newer Pushtimarga--more probable. He says: "'Worship' here means that worship of image Form (of Krishna) which consists of bathing, dressing, etc., according to the received (from tradition) acts of service."[9] Purushottama therefore concludes that Vallabha's use of *pūjā* here refers to both *Āgama pūjā* and the more devotional worship (*sevā*) of the Path of Grace, whereas Gokulanatha ultimately sees *pūjā's* only meaningful referent as *sevā*. I have attempted neither to prejudge nor to evade the issue in my translation of *pūjā* as "ritual image-worship."

With such worship and with "'hearing' and so forth," then, is the undistracted devotee to progress in love of Krishna. As for the meaning of "'hearing' and so forth" (*śravaṇādi*) here, some commentators feel that the nine "parts" (*aṅga*) of devotion are referred to, even though they contain three parts which embody *pūjā*, while others hold that, since *pūja* has already been mentioned, the three-part set--of hearing, singing the Lord's praises, and remembering him--is what is referred to here.

The devotee in the second cicumstance--"the distracted one"-- is instructed next. And "distracted" is said to mean a Grace devotee preoccupied, for example, with making a living in general (Gopeshvara), or with something like obtaining the goods necessary for worshipping Krishna (Gokulanatha), or unable to worship Krishna because of grief, misery, or other incapacity (Purushottama). Such a devotee should concentrate on Hari (the "Remover" of distractions) by means of the "parts" of devotion not oriented to worship, i.e., the three-part set of "hearing, praising, and

remembering." Gokulanatha suggests that this should be done by the devotee's first fixing his mind firmly on Hari before doing the distracting activities, and then applying himself to hearing, praising and remembering him in the time immediately following the distraction.[10]

3b-4a. Now Vallabha makes the central statement of his treatise - his formulation of how devotion grows from its earlier to its most advanced stages. "From this" (*tataḥ*), says Vallabha literally, i.e., from the above mentioned practices, comes an ever deepening intensity of devotion to Krishna, expressed in three stages: love, passionate attachement, and obsession. First, on the connection of this verse with the preceding: some commentators, such as Goswamy, hold that this verse follows from and most naturally applies to the "distracted" devotee and his practices.[11] But I agree with Lalubhatta and, it seems certain, Purushottama, who hold that the practices of the "undistracted" devotee are also intended. Secondly, what do these three terms for intense devotion mean? Purushottama quotes with approval Kalyanaraya's definitions of the first two: "The love that goes forth from itself to its object is called 'love' (*prema*), while the love that gives rise to various desires with respect to its object is 'passionate attachement'."[12] Finally, for "obsession," I cite Purushottama's definition, which is almost identical with Gokulanatha's: "obsession is inability to *be* (literally, to stand, or remain) without him."[13] Vallabha makes it clear that these three develop one after the other; and when the devotee becomes obsessed with Krishna, the love that used to be a seed "has taken firm root," i.e., has reached the end of the growth process that has been Vallabha's immediate topic since verse 2. At and beyond this point, proclaims Vallabha, such love "will never be destroyed." Finally, when Vallabha notes that "scripture says" that the seed of devotion has taken firm root and will not die, Purushottama refers the reader to a passage in which Krishna teaches the most sublime elements of "the discipline of devotion" (*bhaktiyoga*) to Uddhava, in *Bhāgavata Purāṇa* XI.19.20ff. And Goswamy adds to that at least *Bhāgavata Purāṇa* III. 25.22-25 and 32ff.[14]

4b-5. We can amplify our picture of these three stages of devotion's growth by looking at their effects, which Vallabha now describes. His general direction is clear: the more attached the devotee becomes to Krishna, the more his ordinary passions fade. Detachment is not sought as an end in itself, but it does come as a by-product of attachment to the Lord. Thus "love (of Hari) destroys all other longings" seems to convey, by suggestion (*dhvani*), that Hari removes not only faults and obstacles, but all longings, all loves but love of him. Purushottama confirms this in his commentary on this passage, saying: "then there is destruction of

longing for anything except 'hearing, singing praise, etc.' of the Blessed Lord."[15] The same commentator points out that the word for "love" here, *sneha*, is synonymous with *prema*. Then, as love deepens to passionate attachment, distaste develops even for those nearest and dearest to the devotee. Vallabha's[15] description is vivid and psychologically profound. The devotee's family members begin to seem like "obstacles" to his love of Krishna, in the straightforward sense that anyone who stands between the lover and the beloved is an obstacle. A further perception and emotional reaction develop, however, which bring a still deeper alienation from all but Krishna. For the devotee becomes no longer able to see the relation of anyone or anything else to his "Self," his Atman.[16] And Gokulanatha adds the final, most startling insight: the absorption with Krishna, the Self of all, becomes so great that even the devotee does not seem to have, or to be, a Self. Only the Beloved is so.

It cannot be very long after this that love reaches the point of complete "obsession." This enviable extreme of emotion means that the devotee "has undoubtedly reached his goal." Gokulanatha describes the goal just attained as the highest possible: "The 'goal' here takes the form of the Path of Devotion's reward of union with the Blessed Lord visibly present."[17]

6-7a. But even for such a love-obsessed devotee, continues Vallabha, remaining constantly at home can be destructive. Purushottama portrays this verse as showing that even this advanced devotion does not continue to grow simply by itself. And so, says Purushottama, Vallabha recommends that the devotee leave home periodically to experience intense devotion with other advanced lovers of Krishna (*satsaṅga*). And after that, one renounces home-life entirely, as Vallabha says in verse 6b. Purushottama points out that, at this point--of renouncing the home--Vallabha returns to where he was in verse 1b, in terms of renunciation by the devotee whose seed-love was already firmly rooted.

Here a word must be said about an important difference of possible interpretation of these verses in the Pushtimarga. For, although Purushottama, and other commentators in different ways, hold that the sequence of love, passionate attachment and obsession, accompanied by the weakening of home-ties and followed by renunciation, applies to both the "undistracted" and "distracted" devotees of verses 2 and 3, Goswamy contends strongly that Vallabha's description of dissatisfaction with home-life and his teaching of renunciation apply only to the devotees who are "distracted" from worship of Krishna in the home (verse 3a). Those who are not distracted do experience the stages of love, passionate attachment, and obsession, but these are not accompanied by alienation from

home-life, since their home-life is supportive of and indeed actively contributes to their worship of Krishna.[18] This position is very likely true; and certainly it represents the extremely strong householder-emphasis which is a historical reality of Vallabha's system. And Goswamy's position receives support from many passages of Vallabha's writings, such as the verses which say: "The home-life of devotees is superior even to the state of being Brahman of those who have achieved Brahman's joy, for they experience happiness by means of the self only, since the world has disappeared for them, whereas devotees experience happiness with all their senses and their mental faculties, as well as their selves."[19] Yet, for this treatise in itself, I find Purushottama's explanation--that the sequence of stages Vallabha teaches applies to both undistracted and distracted devotees--somewhat more natural and probable. I find this especially so since renunciation had been mentioned in verse 1b for those whose seed-love was already firmly rooted, but without any distinction mentioned between distracted and undistracted.

In pointing out that Vallabha's teaching renunciation here takes us back to his identical teaching in verse 1b, one thing Purushottama consciously does is to remind us of the devotional means the renunciant is instructed to use there and here: "hearing, etc.", i.e., hearing, praising, and remembering the Lord. What Vallabha adds here is that the devotee should practise those means with a special intensity: literally, "with his mind single (*ekamānasaḥ*) for the sake of (*artha*) Krishna (*tad*) his goal or wealth (*artha*)." My translation is an idiomatic rendering of this compound phrase, which I have interpreted according to Gokulanatha.

What results from the practice of renunciation that follows upon obsession is the high point, completion, and perfection of the path of devotion Vallabha has taught in this treatise. The words he uses in verse 7a are all superlatives directly or virtually, and are intended, according to the commentators, to be taken as such. Thus, to continue with Gokulanatha, whom we have already relied upon to describe the "firmly rooted" seed of the obsession stage, this final, "fully mature" (*sudṛḍhā*) devotion can be described in terms of "Total Love" (*sarvātmabhāva*), which we described in the preceding treatise, and it will reward the devotee at death with "a transcendent body fit for Krishna's Eternal Game" (*līlaupayika alaukika deha*) and "face to face union with the Lord" (*sākṣātsvarūpasambandhi phalam*).[20] Purushottama adds that this is the level of devotion that will be spoken of as the highest in "The Definition of Constraint" (*Nirodha-lakṣaṇam*), one of our forthcoming treatises.

7b-8. Vallabha next presents what Purushottama describes as an "alternative" or "secondary option" (*anukalpa*) to the more complete renunciation just described. There are many obstacles to successful practice of renunciation, as Vallabha states here and will point out in fuller detail in "A Consideration of Renunciation." As difficulties with respect to food, Gokulanatha mentions the defect and possible distraction arising from eating food which has not been offered first to Hari, and Purushottama cites food which might not properly nourish the life-breaths (*prāṇapoṣaka*). In such circumstances of devotee would do well to stay with other dedicated Vaishnavas at a place like Nathdvara or Gokula, or Pandharpur or Jagannatha Puri, Shrirangam or Tirupati. And Vallabha's final sentence here, verse 8b, may be taken simply as good common-sense advice to a devotee living at a shrine of Hari, or in terms of the other possibility Purushottama sees--as an alternative to living at a shrine of Hari, if difficulties have arisen with the mode of worship or the company of the devotees there.

9. Goswamy's interpretation seems best for this verse. He says that it applies to all the devotees mentioned above who reach the level of passionate attachment (*āsakti*), but not that of obsession (*vyasana*). Whether they are "undistracted," and use both "worship" (*sevā/pūjā*) and "hearing, praising, and remembering the Lord" (*śravaṇādi* = *kathā* here) as devotional means, or are "distracted," and thus use only the second of these means, Vallabha assures these relatively advanced souls that they will never fall from the Path.[21]

10. Finally, however, Vallabha warns devotees strongly against leaving home out of fear--fear of obstacles that *may* arise. It may be necessary to leave home for love--love of Krishna. But fear is a bad reason for leaving home, especially to stay alone. And it would show lack of trust in Hari as one's Protector. This verse applies, according to Goswamy, to devotees discerning whether or not to give up their house and/or go to a shrine of Hari. And it says that fear should not be the determinant, but rather trust in Hari.[22] Purushottama says that the words and deeds associated with taking refuge in Hari are the means most appropriate, along with worship (*sevā*), for such a Grace devotee.

11. In this summary verse, it is clear that Vallabha is saying at least two things: (1) that the Blessed Lord's scriptures already contained in some way teachings on how devotion grows to full maturity and power; and (2) that Vallabha has here revealed and explained these teachings, which had previously been "hidden" (*gūḍha*). Purushottama says that the chief scriptures referred to are the *Bhagavad-Gītā* and Book Eleven of

the *Bhāgavata Purāṇa*. And, as Gokulanatha had said at the beginning of his commentary, what was hidden and is now revealed is the Path of Grace-Devotion.

Notes and References

1. On this cf. the first page of Goswamy's Hindi Introduction to *Bhaktivardhini* (in vol. II of his *Ṣoḍaśagranthāḥ*). For a translation of Purushottamdas Joshi's life, including *Bhaktivardhini*, cf. Shyamdas' *Eighty-Four Vaishnavas*, pp. 106-108.
2. Skt. *ācāryāstu . . . bhinnatayā svamārgīyam bhaktim tadvṛddhiprakārasādhanaṁ ca nirūpayanti. Op. cit., Bhaktivardhinī*, p. 7. Gokulanatha's line of argument, which I have summarized, occupies the first half of page 7, and ends with the passage I have quoted.
3. Purushottama's words: *evam pratijñāya adhikāri-bhedena prakāradvayaṁ vadiṣyanto mukhyādhikārino bhaktipravṛddheradhikārabalādeva siddhatvāttadanuktvā prathamam madhyamādhikārina upāyamāhuḥ bījabhāva ityardhena. Op. cit.*, p. 37.
4. Purushottama's words: *bījarūpo bhāvaḥ bhagavadanugrahajanyaḥ prema* (*op. cit.*, p.37). And Lalubhatta's: *ato bījarūpā puṣṭibhaktiḥ pūrvam puṣṭijīveṣu sūkṣmarūpeṇa vartata eveti bodhyam* (*op. cit.*, p. 67).
5. Gokulanatha's words: *"tyāgād" etanmārgīyātiriktasādhanatyāgāt* (*op. cit.*, p. 7). And Purushottama's: *tadā "tyāgāt" . . . virahānubhavārthaṁ saṁnyāsanirṇayoktaprakārakaḥ savāsanagṛhaparityāgastaṁ kṛtvā . . .* (*op. cit.*, p. 37).
6. *bhāvo bhāvanayā siddhaḥ sādhanaṁ nānyad iṣyate.* Cited by Purushottama, *op. cit.*, p. 37; cf. also *Saṁnyāsanirṇayaḥ* text in *Ṣoḍaśagranthāḥ*, vol. III.
7. Purushottama says simply : *"gṛhe" gṛhasthāśrame "sthitvā" "svadharmataḥ" varṇāśramadharmataḥ. Op. cit.*, p. 37.
8. Skt. *"avyāvṛtto" bhagavadbhajanānukūlavyāvṛttirahitaḥ. Op. cit.*, p. 8.
9. Skt. *atra pūjā yathālabdhopacāraiḥ snānālaṁkāraṇādirūpaṁ svarūpasevanam . . Op. cit.*, p. 38.
10. Gokulanatha's words: *kadācidbhagavadarthavyāvṛttisamaye 'pi harau sarvaduḥkhahartari cittavyāsaṅgapūrvakameva vyāvṛttiḥ kartavyā . . . vyāvṛttikaraṇānantaram avaśiṣṭasamaye pūrvavat śravaṇādau yatet śravaṇādyarthaṁ yatnaṁ kuryāt. Op. cit.*, p. 9.
11. From our study session of October 26, 1993.
12. Skt. *svaviṣaye svataḥ pravartako bhāvaḥ premāśabdenocyate, svaviṣaye vividhamanorathajanako bhāva āsaktiriti. Op. cit.*, p. 39; in Kalyanaraya's commentary, p. 20.
13. Skt. *vyasanaṁ tadvinā sthātum aśaktirti. Op. cit.*, p. 39; cf. also p. 10.
14. From our study session of Oct. 29, 1993.
15. Skt. *tadā bhagavacchravaṇādyatirikteṣu rāgavināśo bhavati. Op. cit.*, p. 40.

16. On this cf., as Gokulanatha points out (*op. cit.*, p. 10), Yajnavalkya's teaching of Maitreyi that it is only for love of the Self that anyone or anything else is dear (*B.A. Upan.* II.4.1ff.). Gokulanatha goes on to say that Yajnavalkya's teaching remains true, but the appearance of things (*bhāna*, echoing Vallabha's verb *bhāsate*) to the devotee is quite different, since the Lord is seen as the devotee's Self, and therefore only what is dear to the Lord--i.e., his other devotees--will be dear to the devotee.
17. Skt. *artho 'trabhaktimārgīyasākṣādbhagavatsambandhaphalarūpaḥ. Op. cit.*, p. 11.
18. Based on extensive discussion in our study sessions of Oct. 26 and 29, 1993.
19. Skt. *brahmānande praviṣṭānām ātmanaiva sukhapramā / saṁghātasya vilīnatvād bhaktānāṁ tu viśeṣataḥ // sarvendriyaistathā cāntaḥkaraṇairātmanāpi hi / brahmabhāvāttu bhaktānāṁ gṛha eva viśiṣyate // Śāstrārthaprakaraṇa*, verses 50-51, in vol. I of *Tattvārthadīpanibandha* (*op. cit.*), p. 90. Other passages from Vallabha cited by Goswamy on this question are *Subodhinī* on *Bhāgavata Purāṇa* III. 1.2, and *Sarvanirṇaya* verses 231 and 251-52 in *Tattvārthadīpanibandha* (also vol. I).
20. Cf. *op. cit.*, p. 11.
21. From our study session of Oct. 26, 1993.
22. From our study session of Oct. 26, 1993.

The Different Kinds Of Water

नमस्कृत्य हरिं वक्ष्ये तद्गुणानां विभेदकान् ।
भावान् विंशतिधा भिन्नान् सर्वसन्देहवारकान् ॥ 1 ॥
गुणभेदास्तु तावन्तो यावन्तो हि जले मताः ।

I-IIa. ***namaskṛtya hariṁ vakṣye tadguṇānāṁ vibhedakān /***
bhāvān viṁśatidhā bhinnān sarvasaṁdehavārakān //
guṇabhedāstu tāvanto yāvanto hi jale matāḥ /

1-2a. Having bowed to Hari I will now explain, in such a way as to remove all doubts, twenty different kinds of basic personal disposition (among those who proclaim Hari) which serve to differentiate his qualities. For it seems to me that there are as many (consequent) differences in his qualities as there are differences in water (according to the Veda).

गायकाः कूपसङ्काशा गन्धर्वा इति विश्रुताः ॥ 2 ॥
कूपभेदास्तु यावन्तस्तावन्तस्तेपि सम्मताः ।

IIb-IIIa. ***gāyakāḥ kūpasaṁkāśāgandharvā iti viśrutāḥ //***
kūpabhedāstu yāvantastāvantaste 'pi sammatāḥ /

2b-3a. Singers are like wells, and their fame is widespread from the scriptures, which call them Gandharvas. But there are as may different types of singer as there are different kinds of well.

कुल्याः पौराणिकाः प्रोक्ताः पारम्पर्ययुता भुवि ॥ 3 ॥
क्षेत्रप्रविष्टास्ते चापि संसारोत्पत्तिहेतवः ।

IIIb-IVa. ***kulyāḥ paurāṇikāḥ proktāḥ pāramparyayutā bhuvi //***
kṣetrapraviṣṭāste cāpi saṁsārotpattihetavaḥ /

3b-4a. Canals are what Purana-preachers are like, linked with their lineage-sources here on earth. And when these as well as singers have

become like the conduits which water the fields, they cause Samsara to spring forth.

वेश्यादिसहिता मत्ता गायका गर्तसंज्ञिताः ॥ 4 ॥

IVb. ***veśyādisahitā mattā gāyakā gartasaṁjñitāḥ //***

4b. The drunken singers who are associated with prostitutes and so forth are called stagnant water-holes.

जलार्थमेव गर्तास्तु नीचा गानोपजीविनः ।

Va. ***jalārthameva gartāsu nīcā gānopajīvinaḥ /***

5a. Cesspools exists only to catch people's waste-water. And those who make their living by singing are just as low.

ह्रदास्तु पण्डिताः प्रोक्ता भगवच्छास्त्रतत्पराः ॥ 5 ॥
सन्देहवारकास्तत्र सूदा गंभीरमानसाः ।
सरःकमलसम्पूर्णाः प्रेमयुक्तास्तथा बुधाः ॥ 6 ॥

Vb-VI. ***hradāstu paṇḍitāḥ proktā bhagavacchāstratatparāḥ //***
sandehavārakāstatra sudā gambhīramānasāḥ /
saraḥkamalasampūrṇāḥ premayuktāstathā budhāḥ //

5b-6. But those learned scholars whose only concern is the Blessed Lord's scriptures are called lakes. And the teachers who remove people's doubts are called reservoirs, because of their deep minds. And sages whose wisdom is joined with love of the Lord are like lotus-filled lakes.

अल्पश्रुताः प्रेमयुक्ता वेशन्ताः परिकीर्तिताः ।
कर्मशुद्धाः पल्वलानि तथाल्पश्रुतिभक्तयः ॥ 7 ॥

VII. ***alpaśrutāḥ premayuktā veśantāḥ parikīrtitāḥ /***
karmaśuddhāḥ palvalāni tathālpaśrutibhaktayaḥ //

7. People who combine love with scant knowledge of the scriptures are said to be like ponds. And those who, besides having a slight knowledge of scripture and a little devotion, are purified through actions, resemble pools.

योगध्यानादिसंयुक्ता गुणा वर्ष्याः प्रकीर्तिताः ।
तपोज्ञानादिभावेन स्वेदजास्तु प्रकीर्तिताः ॥ 8 ॥

VIII. ***yogadhyānādisaṁyuktā guṇā varṣyāḥ prakīrtitāḥ /***
tapojñānādibhāvena svedajāstu prakīrtitāḥ //

8. Persons in whom the Blessed Lord's qualities are joined with Yoga, meditation, and so forth, have been called rain-water. But those in whom his qualities are combined with a disposition towards rigorous penances, knowledge, and so forth, are called perspiration.

अलौकिकेन ज्ञानेन ये तु प्रोक्ता हरेर्गुणाः ।
कादाचित्काः शब्दगम्याः पतच्छब्दाः प्रकीर्तिताः ॥ 9 ॥

IX. *alaukikena jñānena ye tu proktā harerguṇāḥ /*
kadācitkāḥ śabdagamyāḥ patacchabdāḥ prakīrtitāḥ //

9. But the teachers who proclaim by means of transcendent knowledge the qualities of Hari which can only occasionally be known from the scriptures are called waterfalls.

देवाद्युपासनोद्भूताः पृष्वा भूमेरिवोद्गताः ।

Xa. *devādyupasanodbhūtāḥ pṛṣvā bhumerivodgatāḥ /*

10a. Those in whom (Hari's qualities) have arisen together with meditative worship of the gods and so forth are like the dew that appears to have sprung forth form the earth.

साधनादिप्रकारेण नवधा भक्तिमार्गतः ॥ 10 ॥
प्रेमपूर्त्या स्फुरद्धर्माः स्यन्दमानाः प्रकीर्तिताः ।

Xb-XIa. *sādhanādiprakāreṇa navadhā bhaktimārgataḥ //*
premapūrtyā sphuraddharmāḥ syandamānāḥ prakīrtitāḥ /

10b-11a. And when Hari's attributes flash brilliantly in combination with a fulness of love that has resulted from application to the ninefold path of Devotion, in accordance with the prescribed means and so forth, these perons are called streams.

यादृशास्तादृशाः प्रोक्ता वृद्धिक्षयविवर्जिताः ॥ 11 ॥
स्थावरास्ते समाख्याता मर्यादैकप्रतिष्ठिताः ।

XIb-XIIa. *yādṛśāstādṛśāḥ proktā vṛddhikṣayavivarijitāḥ //*
sthāvarāste samākhyātā maryādaikapratiśṭhitāḥ /

11b-12a. Such people as have been described in the above way (in the scripture), but are free from both growth and decrease, are called ever-flowing, (for) the (scriptural) laws are their sole bed and banks.

अनेकजन्मसंसिद्धा जन्मप्रभृति सर्वदा ॥ 12 ॥
सङ्गादिगुणदोषाभ्यां वृद्धिक्षययुता भुवि ।
निरन्तरोद्गमयुता नद्यस्ते परिकीर्तिताः ॥ 13 ॥
एतादृशाः स्वतन्त्रा श्चेत् सिन्धवः परिकीर्तिताः ।

XIIb-XIVa. *anekajanmasaṁsiddhā janmaprabhṛti sarvadā //*
saṅgādiguṇadoṣābhyāṁ vṛddhikṣayayutā bhuvi /
nirantarodgamayutā nadyaste parikīrtitāḥ /
etādṛśāḥ svatantrāścet sindhavaḥ parikīrtitāḥ /

12b-14a. Those who have been acquiring the Lord's qualities over many previous births, and who, starting with the present birth, are constantly affected on this earth by the growth and decrease that come from the virtues and faults of joining with others and so forth, and who are characterized by constant welling-up (of springs), they have been described by scripture as rivers. And if they are of the same nature, but independent, scripture describes them as great rivers, like the Indus.

पूर्णा भगवदीया ये शेषव्यासाग्निमारुताः ॥ 14 ॥
जडनारदमैत्राद्यास्ते समुद्राः प्रकीर्तिताः ।

XIVb-XVa. *pūrṇā bhagavadīyā ye śeṣavyāsāgnimārutāḥ //*
jaḍanāradamaitrādyāste samudrāḥ prakīrtitāḥ /

14b-15a. Persons who belong totally to the Blessed Lord, such as Shesa, Vyasa, Agni and Vayu, as well as Jadabharata, Narada, Maitreya and others, are called oceans.

लोकवेदगुणैर्मिश्रभावेनैके हरेर्गुणान् ॥ 15 ॥
वर्णयन्ति समुद्रास्ते क्षाराद्याः षट् प्रकीर्तिताः ।

XVb-XVIa. *lokavedaguṇairmiśrabhāvenaike harerguṇān //*
varṇayanti samudrāste kṣarādyāḥ ṣaṭ prakīrtitāḥ /

15b-16a. Some (of these last) teach Hari's qualities with a disposition that mingles those qualities with the qualities of the world and the Vedas. They are named after the six types of ocean: salty, etc.

गुणातीततया शुद्धान् सच्चिदानन्दरूपिणः ॥ 16 ॥
सर्वानेव गुणान्विष्णोर्वर्णयन्ति विचक्षणाः ।
तेऽमृतोदाः समाख्यातास्तद्वाक्पानं सुदुर्लभम् ॥ 17 ॥

XVIb-XVII. *guṇātītatayā śuddhān saccidānandarūpiṇaḥ //*
sarvāneva guṇānviṣṇorvarṇayanti vicakṣaṇāḥ /
te 'mṛtodāḥ samākhyātāstadvākpānaṁ
sudurlabham //

16a-17. But those wise ones who teach that all the qualities of Vishnu are pure because they transcend the qualities of the material universe, and that Vishnu's qualities embody Being, Consciousness and Joy, they are called oceans of nectar. Very rarely does one get the chance to drink in their words.

तादृशानां क्वचिद्वाक्यं दूतानामिव वर्णिततम् ।
अजामिलाकर्णनवद्बिन्दुपानं प्रकीर्तितम् ॥ 18 ॥

XVIII. *tādṛśānāṁ kvacidvākyaṁ dutānāmiva varṇitam /*
ajāmilakarṇanavadbindupānam prakīrtitam //

18. (Our) occasionally catching the words of such people is like Ajamila's overhearing the words of Vishnu's messengers. So it has been called 'drinking a drop' (of nectar).

रागाज्ञानादिभावानां सर्वथा नाशनं यदा ।
तदा लेहनमित्युक्तं स्वानन्दोद्गमकारणम् ॥ 19 ॥

XIX. *rāgajñānādibhāvnāṁ sarvathā nāśanaṁ yadā /*
tadā lehanamityuktam svānandodgamakāraṇam //

19. But when such words completely destroy dispositions of passion, ignorance, and so forth, hearing such words is called licking, for it causes a powerful manifestation of one's innermost Joy.

उद्धृतोदकवत्सर्वे पतितोदकवत्तथा ।
उक्तातिरिक्तवाक्यानि फलं चापि तथा ततः ॥ 20 ॥

XX. *uddhṛtodakavatsarve patitodakavattathā*
uktātiriktavākyāni phalaṁ cāpi tathā tataḥ //

20. Those (teachers) who are described as any-and-all waters are like water which is drawn up (in a vessel), and also like water that (accidentally) spills out. Their words are different from those of the (nineteen) types we have described, and so, as a result, is the reward thereof.

इति जीवेन्द्रियगता नानाभावं गता भुवि ।
रूपतः फलत श्चैव गुणा विष्णोर्निरूपिताः ॥ 21 ॥

XXI. *iti jīvendriyagatā nānābhāvaṁ gatā bhuvi /*
rūpataḥ phalataścaiva guṇā viṣṇornirūpitāḥ //

21. Thus have Vishnu's qualities been described as they are present in different souls and sense-faculties--as they manifest themselves in people of different basic disposition here on earth. Their nature thus becomes different, and so do the final rewards they produce.

Introduction

This is one of the most interesting and engaging of Vallabha's sixteen treatises to work with. For he takes a premise--twenty kinds of water, as enumerated in an ancient Vedic sacrificial text--and applies it to the various kinds of singer/teachers of Lord Krishna's qualiteis (*guṇa*) and games (*līlā*). All too often, of course, such a premise runs dry before the author thinks it has. But here it seems to me to work well, in that it is used with some originality, rather than mechanically.

The context suggested by both Purushottama and Shyam Manohar Goswamy follows directly upon "Strengthening Devotion," in which the group of devotional means called "hearing praising, and remembering the Lord," or "telling" (*kathā*) of the Lord's qualities and games, achieved almost equal prominence with, and often enough combined with, the group of means called "worship" (*sevā*). But Vallabha had spoken about worship in "The Pearl-Necklace of Doctrines" and "The Secret of our Doctrine," and shall again in "The Reward of Worship." So here he takes up the question of what kind of singer, teller, or teacher of Krishna's qualities should a hearer go to? Should it be "to any and every such person," asks Prushottama, "or to someone tested as to whether they truly belong to the Blessed Lord?"[1]

As already mentioned, Vallabha bases his enumeration of singers/tellers/teachers on a Vedic text (*Taittirīya Saṁhitā* VII. 4.12.13) which, Purushottama tells us, is "a sacrificial oblation--by pouring--of waters" (*apāṁ homaḥ*). The text simply names twenty different kinds of water, in the dative case, and utters the pouring *mantra* (*svāhā*) after each of them. I shall therefore translate the text by mentioning each of the twenty kinds of water from the Vedas in the verses where Vallabha here uses that kind of water to describe a particular kind of singer/teller.[2]

Finally, Goswamy mentions at the beginning of his Introduction that he can find no tradition as to when, or for whom, Vallabha wrote this

treatise. And I shall once again be relying most heavily on Purushottama's commentary, as well as on Goswamy's writing and teachings.

Commentary

1-2a. These opening verses are clear and logical. Vallabha's principle is that Hari's qualities and attributes will be affected--as to how they are spoken and how they are received --by the character of their tellers. The most important word here is probably *bhāvān*, which I have translated as "basic personal disposition(s)." Some translators would no doubt--and correctly--say "sentiments" or "emotions"--the aesthetic/religious meaning of Skt. *bhāvā*--instead. The reason I do not is that the character-traits and orientations described by Vallabha here are not *only* sentiments or emotions, but also, for example, accomplishment in Yoga or knowledge, or behavioral defects like drunkenness. Purushottama also seems to favor a broad meaning when he says *bhāvān* here are "the mental variations of persons" (*jīvānām manovikārān*).

2b-3a. The first kind of water mentioned in the Vedic source-passage is, fairly clearly, "well-water" (*kūpyābhyaḥ svāhā*), according to Apte's Dictionary. And so, Vallabha calls the singers, the celestial musicians (*gandharva*) who are vessels for Hari's qualities in this manner, "wells." And, as to the different types of singers and wells next mentioned, Goswamy gives as examples: sweet, salty, or dirty water; lesser Gandharvas who place their music first and the Lord's qualities second; vice versa; or, just as deep wells can make warm water cool, so singers of profound emotion can cool Samsara's heat for their hearers.[3]

3b-4a. The next kind of water mentioned in the source-text is "canal-waters" (*kūlyābhyaḥ svāhā*). The word *kūlyā* can mean "small river, canal, stream" (Apte), but canal is indicated by the simile of irrigating the fields which Vallabha develops here. It is the "Purana-preachers" (*paurāṇika*), who tell the stories contained in the sacred "Books of Antiquity" (*Purāṇa*) and related stories, whom Vallabha calls "canals" here. If one asks which Purana-preachers, since it is a large and loose category, Goswamy, while admitting that there are many Purana-preachers who are less formal and less strictly committed to a received text, contends that Vallabha here refers to the Brahmin Purana-preachers who consciously derive from a certain lineage of teachers and who purposefully adhere to the traditional text in their preaching.[4] Vallabha's water-simile would seem to support this interpretation, since the connection of the preachers with their "lineage," or "succession of teachers" (*pāramparya*), in the formal, master-disciple tradition of religious schools, is asserted. So are canals

formal, rather than natural, water-carriers--utterly dependent on their more natural sources.

Vallabha now makes a connection with the source-text's third word: "to the waters which are in earth-pits" (*vikaryābhyaḥ svāhā*; literal translation based on Monier-Williams' Dictionary). Vallabha says that these "enter the fields" (*kṣetrapraviṣṭās*); thus they are the "conduits," or irrigation ditches, which water the fields. The extended simile is, therefore, of canals systematically linked to their sources, which in turn fertilize fields by means of the conduits which are dug off them. Two final points: Purushottama contends that the subject of verse 4a (*te cāpi*) is meant to include--by force of the parcticle *api*, "also"--not only the Purana-preachers, but the previous verse's subjects, the singers, as well. Secondly, some of these two classes of people "cause Samsara to spring forth," says Goswamy, because they sing God's praises in order to feed and support their families, which causes the world of desire and goal-orientation--Samsara--to flourish.[5] To sum up, we have three types of teacher so far: wells, canals, and conduits.

4b. Vallabha describes fairly clearly the source-text's "water (left in) holes" (*avaṭyābhyaḥ svāhā*). Purushottama describes this as the type of water left in a fissure or chasm by a river (*nadyā yacca parityaktam*); in other words, stagnant, impure water. It well describes the waste represented by a singer whose life is sense-pleasure--not going anywhere.

5a. Just as bad--even worse, says Purushottama--are the singers represented by the source-text's "ditch-waters" (*khanyābhyaḥ svāhā*). Dr. Mainkar favored "cesspools" here to translate Vallabha's repetition of *garta*--i.e., where the waste is stored in one place, so it won't spread. But perhaps "sewers" would also not be incorrect. Purushottama characterizes such singers as merely "feeding their belly" (*udarambharayas*) by singing of the Lord. More specifically he adds: "Their lowness is a defect of birth; their making a living singing is a defect of action."[6]

5b-6. The sixth "basic disposition" responds to the source-text's "lake-waters" (*hradyābhyaḥ svāhā*) and involves a change for the better. The seventh, "reservoir-waters" (*sūdyābhyaḥ svāhā*), and the eighth, "lake-waters" (*sarasyābhyaḥ svāhā*), which Vallabha specifies to "lotus-filled" lakes, continue the upward trend of the tellers of Hari's qualities to excellence of learning, acuity at teaching and persuading ("removers of doubts"), and, best of all, to love that crowns wisdom as lotuses crown a lake. Purushottama says that with this eighth disposition, we get into the realm of "a Grace emotion or disposition" (*puṣṭyanusṛta bhāva*).

7. The ninth disposition, answering to the source-text's {the pond-waters" (*vaiśantībhyaḥ svāhā*), backslides somewhat to a lesser level of

excellence (*tato nyūnam*), says Purushottama, since the level of both scriptural involvement and love-involvement is lower. The teneth disposition, corresponding to "the pool-waters" (*palyvalābhyaḥ svāhā*), is similar to the one preceding it, but adds that these praisers of the Lord's qualities also engage in actions which purify them, i.e., according to Purushottama: "They are purified by action offered to the Blessed Lord without attachment to its result, or done according to the instructions for removal of actions."[7]

Here, halfway through the list of waters and dispositions, Purushottama makes a distinction. He says that these first ten dispositions belong to the "singers of praise" (*kīrtayitṛ*) whose disposition is bodily, external and word-oriented. But now we shall enter into the ten dispositions--more interior--of those who are "vessels of the Blessed Lord Krishna's qualities" (*bhagavadguṇādhāra*). These ten are said to belong to "those who do meditative imagining" (*bhāvayitṛ*). They live, if you will, in the subtle body and the mind, not in externals.

8. The two dispositions described here are both clear and literarily vivid. First, in response to the source-text's "rain-waters" (*varṣyābhyaḥ svāhā*), Vallabha describes a disposition that shows the meditator's freshness and originality. Purushottama points out that this is the kind of Yoga and meditation that is a means to *bhakti*, as in the *Bhagavad-Gītā* and the *Bhāgavata Purāṇa*. But disposition twelve goes to a still lonelier and more rigorous type of religious practice, responding to the source-text's "the waters not coming from rain" (*avarṣyābhyaḥ svāhā*, according to Monier-Williams), which Vallabha specifies clearly as "perspiration" (*svedaja*). The fit here between water and disposition is especially close - "sweat-born" (*svedaja*) water and asceticism. Goswamy makes the point that perspiration, while not produced here out of desire--and to that extent good--is not very useful for others--such as hearers--either.[8] Purushottama makes the similar point that perspiration cools only the individual perspirer, not others. One last point: the Lord's "qualities" (*guṇa*) becomes the grammatical subject for several verses now. But, on the advice of Mainkar and Goswamy, I have for the most part kept as subject the teachers who bear these qualities, for clarity's sake.

9. Another elegant figure of speech, whose words also indicate that this thirteenth disposition is far advanced, responds to the source-text's "roaring waters" (*hrādunībhyaḥ svāhā*). After I had struggled unsuccessfully for a correct translation, Goswamy mercifully pointed out Vallabha's description of these waters as both "falling" (*patat*) and "sounding" (*śabda*), and "waterfalls" became obvious.[9] The verse's content is

otherwise clear, but Purushottama helps by explaining "transcendent knowledge" as knowledge of transcendent things that is caused by the Grace of the Bless Lord or of "great ones" (*mahat*).

10a. Disposition fourteen--a lower one (*jaghanya*) according to Purushottama--answers to the source-text's dew-waters" (*pṛṣvābhyaḥ svāhā*; translation by Goswamy--neither Apte nor Monier-Williams are helpful here). The "meditative worship" (*upāsanā*) or "meditation or worship" (*svarūpacintanaṁ sevanaṁ vā*, Purushottama), on Vedic or Puranic gods like Shiva, Agni, and Ganapati, gives a glimpse of and actually stems from Krishna's own qualities, says Purushottama. For Krishna has said, in the Gita: "Whatever being manifests divine power, or is sacred and mighty, know thou that comes forth from a part of my splendor."[10]

10b-11a. The fifteenth disposition, linked with the source-text's "fast-flowing waters" (*syandamānābhyaḥ svāhā*), is filled with the love and devotion that conscientiously follows the Path taught. There is an especially vivid and pulsating quality, since Hari's attributes "flash brilliantly," as with the freshness of a mountain stream. Purushottama points out, no doubt because of the regularity of method stressed here, that this teacher belongs to the Path of Limitations. But this shows two things, it seems to me: (1) how very advanced a devotee can sometimes be on the Path of Limitations; and (2) that, as Purushottama says, this devotee's company (*saṅga*) should definitely be sought.

11b-12a. Disposition sixteen shows us that the Path of Limitations (or "Laws"--*maryādā*) can achieve still greater excellence, as Vallabha's verse answers to the source's "premanent waters" (*sthāvarābhyaḥ svāhā*) Two differences from the preceding verse are noted. First, these "ever-flowing" or "perennial" waters stay at the same level, unlike the streams, which sometimes dry up and sometimes swell like rivers. And secondly, in a *double entendre* (*śleṣa*) which Goswamy helped me to translate, these teachers are said to be "founded on the law alone" (*maryādaikapratiṣṭhā*), and the corresponding waters stay strictly within their laws and limits (*maryādaikapratiṣṭhitā*), hence within their "(river) bed and banks."

12b-14a. The seventeenth disposition is linked with "river-waters" (*nādeyibhyaḥ svāhā*). And Vallabha gives a clear and detailed description of the likeness. Purushottama reminds us of an example we have seen in our first verse-treatise--that of the Ganges' becoming "excellent" or "sacred" (*utkṛṣta*) because of its "joining with" (*saṅga*) the yamuna. Purushottama no doubt intends here the hint of Pushti that the mention of Yamuna brings. The next disposition, responding to "Indus-waters" (*saindhavībhyaḥ svāhā*), speaks of "great rivers" (*sindhavaḥ* = *mahānadyaḥ*) which are near reaching their end in the ocean, according to Purushottama. They are far enough from the growth and decrease associated with their sources and tributaries to be "independent."[11] Their qualities are excellent, continues Purushottama, and they should be associated with.

14b-15a. The nineteenth disposition, which Vallabha's strong words as well as Purushottama's comment declare to be "more excellent than the preceding," corresponds to "ocean-waters" (*samudriyābhyaḥ svāhā*) in the source-text. They are the persons whose stories in scripture, and, especially, whose revealings and tellings of scripture, show that they belong fully to Krishna. (Recall that Purushottama had asked, at the beginning, whether the hearer should seek any and every teller, or only those tested by belonging to the Blessed Lord.) Not only should their company be sought, according to Purushottama, but their worship (*sevā*) performed or participated in; probably as in verse eight of "Strengthening Devotion." With respect to identifying the first group of four named by Vallabha, many of the commentators--notably Gokulanatha, Kalyanaraya, Hariraya, and Shrisha Bhatta--are at pains to show that Vallabha here refers to the great Vaishnava teachers Ramanuja (Shesha), Vishnuswami (Vyasa), Vallabha himself (Agni) and Madhva (Vayu). While it is true that his followers quite often, and Vallabha at least once, refer to him as a descent (*avatāra*) of Agni, the Mouth of the Blessed Lord according to the *Rigveda's* Hymn of the Person (X.90.13), I prefer to follow Purushottama in interpreting the verse more straight and simply. This interpretation sees each of the four, indeed each of the seven "oceans" individually named here, precisely in their role as teacher or narrator. Thus, for example, Agni is the narrator of the Agni Purana, Maruta of the Vayu Purana, and most prominent of all is Vyasa, who "after experiencing in deep meditation the Blessed Lord Himself and his Games, spoke forth the sacred Bhagavata."[12] The others are also prominent in the Puranas, notably Jadabharata, whom we have already seen given as an example in "Wisdom, Patience, and Refuge," verse 6.

15b-16a. Of course, all kinds of waters come tumbling into oceans. And so, in some of these oceanic teachers, the Lord's qualities are mixed in varying degrees with worldly and Vedic qualities. But Purushottama says all are still intended to be taken as *bhagavadīyas* ("the Blessed Lord's own"). And the gives a perfect example of a great teacher mixing such qualities when he says: "just as Valmiki in the *Rāmāyaṇa* described Rama's qualities mixed with worldly qualities."[13] Goswamy enumerates the six types of ocean as those of (1) salt-water, (2) sugar-water, (3) liquor, (4)

ghee, (5) milk and (6) curds; and he exemplifies each of these kinds of teacher in detail.[14] To take two of the examples: Goswamy says a sugar-water ocean is a teacher who thinks the Supreme Self's qualities are transcendent, but his "descent's" (*avatāra*) qualities are worldly. Like sugarcane, such teachings are sweet to suck, but in the end tasteless. But teachers who emphasize the Blessed Lord's mercy or like qualities strengthen greatly, as would sipping from the ocean of ghee, the listeners' devotion.

16b-17. But, as is emphasized repeatedly in Vallabha's writings, although we had not yet seen it in these *Sixteen Verse-Treatises*, the most excellent state is that which transcends the worldly qualities entirely. And this is true for both Vishnu's qualities in themselves and for the teachers whom those qualities have penetrated so purely that their transcendence comes across with unmistakable finality. Vallabha's language leaves no doubt about the utter superiority of these "wise ones," whom he calls "oceans of nectar," after the two oceans Ara and Nya --"pure water" (*śuddhoda*) or "nectar water" (*amrtoda*) oceans, says Goswamy--which surround the celestial isle of Shvetadvipa in the highest heaven, Brahmaloka, according to the *Chāndogya Upaniṣad* and the *Varāha Purāṇa*.[15] For examples of such teachers, both Purushottama and Goswamy refer us back to the seven teachers mentioned two verses ago (14b-15a), the first ones Vallabha called oceans.

18-19. Here Vallabha switches for two verses from describing the teachers to describing the effects such teachers' words have upon their hearers. Ajamila's remarkable story we have seen already, in "Refuge in Krishna," verse 7. The point is that even a chance encounter with such a teacher can have substantial consequences; but thoroughgoing exposure to their words leads to massive transformation of life. While the first is like a pleasant catching of a drop of water in a dry place, the second is like the more thorough enjoyment of "licking"--tasting with the tongue. It is remarkable that, even while using such a sensual simile of tasting, Vallabha specifies that sensual pleasures and ignorance are precisely what "licking" such words destroys. Then the "licking" has as its object what is for (the ever Joy-seeking) Vallabha the truer, "innermost" level of enjoyment, Krishna himself. This licking or savoring would seem to bear a strong resemblance tc the "deep inner savoring" (Latin *gustus*) of things divine prized by Ignatius Loyola in his *Spiritual Exercises*.

20. Finally, Vallabha describes the twentieth disposition, which responds exactly to the source-text's "all waters" (*sarvābhyaḥ svāhā*). I have translated Vallabha's *sarve* here as "any-and-all waters" rather than "all waters" to emphasize that the meaning is not the sum-total of waters, but rather "whatever" waters, from wherever, etc. The point is, according to Goswamy, that this is originally someone else's water (i.e., someone else's teachings), and the new vessel may dirty it besides.[16] So, this last disposition is not a very high one.

21. Vallabha recapitualtes by restating what we called at the beginning his principle for this verse-treatise: that Vishnu's qualities become differentiated by the differences of the bearers they are received into. Consequently, as Purushottama emphasizes, the hearer, renunciant (*tyāgī*), or seeker of whatever sort after tellers of Hari should associate with bearers who are themselves of high quality, since the very "nature" (*rūpa*), and, perhpas most important, even the "rewards" (*phala*) of hearing Hari's qualities differ according to the bearers' virtues and vices, defects and blessings.

Notes and References

1. Skt. *sa (saṅgaḥ) kiṁ yasya kasyāpi uta bhagavadīyatvena parikṣitasya iti. Ṣoḍaśagranthāḥ* vol. III, *Jalabhedaḥ*, p. 12.
2. But I can give here the Sanskrit text, cited from the unnumbered page in *Jalabhedaḥ, op. cit.*, on which the *Jalabhedaḥ* text is also printed: *kūpyābhyaḥ svāhā kūlyābhyaḥ svāhā vikaryābhyaḥ svāhā avaṭyābhyaḥ svāhā khanyābhyaḥ svāhā hradyābhyaḥ svāhā sūdhyābhyaḥ svāhā sarasyābhyaḥ svāhā vaiśantībhyaḥ svāhā palvalābhyaḥ svāha varṣyābhyaḥ svāhā avarṣyābhyaḥ svāhā hrādunībhyaḥ svāhā pṛṣvābhyaḥ svāhā syandamānābhyaḥ svāhā sthāvarābhyaḥ svāhā nādeyībhyaḥ svāhā saindhavībhyaḥ svāhā samudriyābhyaḥ svāhā sarvābhyaḥ svāhā. Taittiriya Saṁhitā of the Black Yajur Veda*, VII.4.12.13.
3. Cf. the fifth page of Goswamy's Hindi Introduction to *Jalabhedaḥ, op. cit.*
4. From our study session of October 29, 1993.
5. From our study session of Oct. 29, 1993.
6. Skt. *nīcatvaṁ jātidoṣaḥ, gānopajīvitvaṁ ca karmadoṣa iti. Op. cit.*, p. 17.
7. Skt. *bhagavadarpitena phalāsaṅgarahitena karmanirhāroddeśato vā kṛtena karmaṇā śuddhāḥ . . . Op. cit.*, p. 18.
8. Cf. the sixth page of his Hindi Intro., *op. cit.*
9. Monier-Williams had led me astray by giving "'rattling', hail" for *hrādunī*. For Goswamy's explanation see the seventh page of his Hindi Intro., *op. cit.*
10. Skt. *yadyadvibhūtimat sattvaṁ śrīmadūrjitameva vā, tattadevāvagaccha tvam mama tejoṁśasambhavam. Bhagavad-Gītā* X.41.
11. Skt. *svatantrāḥ janmaprabhṛti sarvadā saṅgaguṇadoṣābhyāṁ vṛddhikṣayarahitās . . . Op. cit.*, p. 22.
12. Skt. *samādhau bhagavatsvarūpaṁ līlāṁ cānubhūya śrībhāgavatamuktavān. Op. cit.*, p. 22.

13. Skt. *yathā valmīkī rāmāyaṇe rāmaguṇān lokamiśrānuktavān. Op. cit.*, p. 23.
14. Cf. the eighth page of his Hindi Introduction, *op. cit.*
15. On all of this, including the full scriptural citations, cf. the eighth and ninth pages of Goswamy's Hindi Intro., *op. cit.* This had been given in Purushottama's commentary, too: *op. cit.*, p. 24.
16. From our study session of Oct. 29, 1993.

Five Verses

श्रीकृष्णरसविक्षिप्तमानसा रतिवर्जिताः ।
अनिर्वृता लोकवेदे मुख्यास्ते श्रवणोत्सुकाः ॥ १ ॥

I. *śrīkṛṣṇarasavikṣiptamānasā 'rativarjitāḥ /*
anirvṛtā lokavede mukhyāste śravaṇotsukāḥ //

1. The most outstanding enthusiasts for hearing the scriptures are those whose minds are overwhelmed with the sweet taste of the moods of Lord Krishna, who have nothing but love for him (OR: free from any disaffection toward him), and who find no pleasure in the world and the Vedas.

विक्लिन्नमनसो ये तु भगवत्स्मृतिविह्वलाः ।
अर्थैकनिष्ठास्ते चापि मध्यमाः श्रवणोत्सुकाः ॥ २ ॥

II. *viklinnamanaso ye tu bhagavatsmṛtivihvalāḥ /*
arthaikaniṣṭhāste cāpi madhyamāḥ śravaṇotsukāḥ //

2. The middle order of enthusiasts for hearing consists of those whose hearts have softened and who are, in addition, excited at the least remembrance of the Blessed Lord, and are absorbed entirely in the meaning.

निःसन्दिग्धं कृष्णतत्त्वं सर्वभावेन ये विदुः ।
ते त्वावेशात्तु विकला निरोधाद्वा न चान्यथा ॥ ३ ॥
पूर्णभावेन पूर्णार्थाः कदाचिन्न तु सर्वदा ।
अन्यासक्तास्तु ये केचिदधमाः परिकीर्तिताः ॥ ४ ॥

III-IV. *niḥsandigdhaṁ kṛṣṇatattvaṁ sarvabhāvena ye viduḥ /*
te tvāveśāttu vikalā nirodhādvā na cānyathā //
pūrṇabhāvena pūrṇārthāḥ kadācinna tu sarvadā /
anyāsaktāstu ye kecidadhamāḥ parikīrtitāḥ //

3-4. Some people know the true nature of Krishna with certainty, and that He is everything everywhere, and yet are wounded by his love only in

moments when He enters within them or constrains them, and at no other times. Only at times do they fully attain their goals through whole-hearted love, not always. Some of them, too, are attached to other persons and things. They are said to be the lowest class of enthusiast.

अनन्यमनसो मर्त्या उत्तमाः श्रवणादिषु ।
देशकालद्रव्यकर्तृमन्त्रकर्मप्रकारतः ॥ ५ ॥

V. ananyamanaso martyā uttamāḥ śravaṇādiṣu /
deśakāladravyakartṛmantrakarmaprakārataḥ //

5. Those mortals whose minds are concerned with nothing else, whether of place, time, material object, agent, sacred utterance, or action, they are the best on the Path of "Hearing, and so forth."

Introduction

"Five Verses" is closely paired with "The Different Kinds of Water" by Vallabha's tradition, even to the point of their being printed together in the same fascicle of Goswamy's *Ṣoḍaśagranthāḥ* (vol. III) and of being treated consecutively by him in the same Hindi Introduction. The two go together naturally because of their subject matter. For this treatise describes the different kinds of "hearers" of Hari's qualities, just as the preceding had differentiated their "tellers". So, this treatise applies to all devotees--since those who perform "worship" (*sevā*) also at time become hearers--even though Purushottama emphasizes its relevance for the "renunciants" of "Strengthening Devotion," who engage so singlemindedly in hearing and telling. Purushottama also makes the introductory point that the tellers now need to learn the nature and rewards of the different kinds of hearer, just as the hearers had just learned those of the tellers, so that fruitful devotional interaction can take place between the two.

Another similarity between the present and the preceding treatise is that for "Five Verses," too, there is no tradition as to whom Vallabha was writing for, or where or when. Finally, although this work is short, it is not easy to figure out everything Vallabha is saying here. Witness the six different possible interpretations Goswamy describes in his Hindi Introduction before giving his own (and his own has changed in part since he wrote it, as we shall see).[1] But the general lines are clear. There are two commentaries, by Purushottama and Hariraya. As usual I will rely much on the first of these, but even more heavily on Goswamy's perceptive analyses.

Commentary

I. Within this basically clear and strong statement of the most excellent hearers we find the first, and only, reference in Vallabha's *Sixteen*

Verse-Treatises to the important aesthetic/theological concept of *rasa*, "mood" or "taste of the mood(s)." All too briefly: Krishna is the "object" or "supporting cause" (*ālambana vibhāva*) upon whom the "stable emotion" (*sthāyibhāva*) of the devotee's "love" (*rati*)--in all its varieties, stages, and nuances--is focused. The degree of involvement of this verse's devotee in savoring the mood of the Lord is obviously very high. Purushottama's explanation of the passage is concise but revealing. He says: "And likewise that tasting of the Blessed Lord Krishna which consists of the joy of loving worship of him that is connected with his games, by which their mind is overwhelmed, by that the loss of awareness of their own purpose is indicated here. Because of the attribute (so) described, these (devotees) should be understood to belong to the Path of Grace."[2]

The second matter which requires commentary in this verse is that, for the phrase I have translated by "who have nothing but love for him (Krishna)," I read *arativarjitāḥ*, with Hariraya and Shyam Goswamy's Hindi Introduction, against *rativarjitāḥ*, read by Purushottama and Goswamy's main printed text. My main argument against reading *rativarjitāḥ*, which would very probably mean "free from love (for worldy things)," is that the next phrase, "who find no pleasure in the world and the Vedas," already says the same thing. *Arativarjitāḥ*, on the other hand, though it features, in *arati*, a very rare word, becomes very convincing by its apparent allusion to a stanza from the *Bhāgavata Purāṇa* extremely authoritative scripture for Vallabha. Especially convicing because in that stanza Parikshit is asking the narrator, Shuka, precisely to free him--the hearer--from any "disaffection" or "non-love" (*arati*) which might hinder his hearing Krishna's childhood games fruitfully. In other words, the context is precisely our context here--that of those who wish to be the highest "hearers." Goswamy made the connection with this *Bhāgavata* stanza, and I agree that it must be what Vallabha has in mind.[3] Finally, to clarify the meaning: the phrase may be translated positively, as we have, "who have nothing but love for him," or negatively, as actually expressed in the Sanskrit, "who are free from any disaffection toward him." The perceptive will have noticed also the *rati*, "love," ties in with the preceding phrase, since it is the stable emotion of the mood (*rasa*) of love.

2. That the impressive devotees here described are nonetheless of the "middle" rather than the highest order is perhaps first suggested by their hearts having "softened"--literally "moistened" (*viklinna*)--rather than having melted entirely, as the liquidity of *rasa* in verse one would have it. But the point is made more clearly, according to Goswamy, by the verse's final description of the devotees as "absorbed entirely in the meaning" of the scripture--absorbed, that is, in the scripture's "meaning" (*artha*) first and in Krishna himself second, whereas the greater devotees of the previous verse were involved only the "taste" (*rasa*) that is Krishna himself.[4] Goswamy's fine interpretation also helps indicate, however, the trickiness of following Vallabha here, since it is a revision of the previous interpretation, in his Hindi Introduction (13th page), in which he interpreted *artha* as *prameya*, i.e., Lord Krishna, and these middle devotees, concerned mainly with love of the Lord, as superior to the next group described, who depend merely on "word" or "sound" (*śabda*). Purushottama sees the present verse's group as intent on their purpose (*artha*) of achieving their goal or of making their seed of devotion take firm root.

3-4. The group now described is certainly not lacking in interest, attractiveness, and potential. Some marvelous accomplishments and experiences of God are described. Krishna seems almost prodigal in his generosity with them. And yet the key seems to be that all the glory and greatness these devotees show is occasional-- "only at times," "only in moments," "and at no other times." Crucial also is that their love is not for Krishna alone--they can be attracted to others. This fickleness of energy, concentration, and personal loyalty makes them "lowest" among what must nonetheless be considered an impressive hierarchy of devotees. As for specific meanings: Purushottama tells us that *sarvabhāvena* is intended with more of a knowledge-flavor than its also frequent love-flavor when he explains: "who know *'sarvabhāvena'* means who know the Blessed Lord in terms of his being everthing."[5] Hence our translation: "Some people know . . . that He is everthing everywhere." And we find here Vallabha's first use of the technical theological term "constraint" (*nirodha*) in the *Sixteen Verse-Treatises*. No doubt here it has a meaning close to Krishna's "entering within" (*āveśa*) the devotee, with which it is mentioned. But we shall soon seen an entire treatise elaborating in detail, "The Definition of Constraint."

5. This final verse seems to begin a new classification, of which Vallabha mentions only those who are "best" (*uttama*). There are many interpretations as to who these hearers are and where they stand. Goswamy's seems the most probable to me. He says they are hearers on the Path of Surrender (*prapattimārga*), i.e., the Path of Refuge which may be taken as an alternative to the Path of Devotion, and which we have seen in "Wisdom, Patience, and Refuge" and "Refuge in Krishna." And so, just as such hearers abandon all matters of *dharma* to Krishna in the *Bhagavad-Gītā* (XVIII.66), Vallabha portrays them as being so "concerned

with nothing else" (*ananyamanas*) that they do not care to function in terms of the six factors of *dharma* which we have seen before, in interpreting "Refuge in Krishna:" "place, time, material object, etc." Positively, however, the single mindedness of these surrendered souls will lead them to real excellence in "Hearing, Praising, and Remembering."[6]

Notes and References

1. Cf. the tenth to twelfth pages of the Hindi Intro. to *Jalabhedaḥ/Pañcapadyāni, op. cit.* (vol. III).
2. Skt. *tathāca śrīkṛṣṇasya bhagavato yo raso līlāsambandhibhajanānandātmakaḥ, tena vikṣiptam mānsaṁ yeṣāṁ te tathā teṣāṁ svārthānanusandhānaṁ sūcitam. ete puṣṭimārgīyā uktadharmeṇāvagantavyāḥ. Jalabhedaḥ/Pañcapadyāni* (op. cit.), p. 54.
3. Based on our study session of November 2, 1993; but explained also by Goswamy on the twelfth page of his Hindi Intro., *op. cit.* The *Bhāgavata* stanza concerned (X.7.2) reads as follows : *yacchṛṇvato 'paity-aratirvitṛṣṇā sattvaṁ ca śuddhyatyacireṇa puṁsaḥ / bhaktirharau tatpuruṣe ca sakhyaṁ tadeva hāraṁ vada manyase cet //* (Gita Press edition).
4. From our study session of Nov. 2, 1993.
5. Skt. *'sarvabhāvena' bhagavataḥ sarvatvena 'ye viduḥ' jānanti. Op. cit.*, p. 56.
6. Cf. the thirteenth page of Goswamy's Hindi Intro., *op. cit.*

A Consideration Of Renunciation

प श्चात्तापनिवृत्त्यर्थं परित्यागो विचार्यते ।
स मार्गाद्वितये प्रोक्तो भक्तौ ज्ञाने विशेषत: ॥ 1 ॥

I. paścāttāpanivṛttyartham parityāgo vicāryate /
sa mārgadvitaye prokto bhaktau jñāne viśeṣataḥ //

1. In order to avoid regret, I am making a thorough consideration of renunciation. Renunciation has been taught (in the scriptures) for two paths--of devotion and knowledge--with characteristics peculiar to each.

कर्ममार्गे न कर्तव्य: सुतरां कलिकालत: ।
अत आदौ भक्तिमार्गे कर्तव्यत्वाद्विचारणा ॥ 2 ॥

II. karmamārge na kartavyaḥ sutarāṁ kalikālataḥ /
ata ādau bhaktimārge kartavyatvāvicāraṇā //

2. One who follows the path of actions should not renounce - even less so in this Kali-age. Therefore our first consideration involves whether a person on the path of devotion should renounce at the beginning (of his practice).

श्रवणादिप्रसिद्ध्यर्थं कर्तव्य श्चेत् स नेष्यते ।
सहायसङ्गसाध्यत्वात् साधनानां च रक्षणात् ॥ 3 ॥
अभिमानान्नियोगाच्च तद्धर्मै श्च विरोधत: ।
गृहादेर्बाधकत्वेन साधनार्थं तथा यदि ॥ 4 ॥
अग्रेपि तादृशैरेव सङ्गो भवति नान्यया ।
स्वयं च विषयाक्रान्त: पाषण्डी स्यात्तु कालत: ॥ 5 ॥
विषयाक्रान्तदेहानां नावेश: सर्वदा हरे: ।
अतोत्र साधने भक्तौ नैव त्याग: सुखावह: ॥ 6 ॥

III-VI. śravaṇādiprasiddhyartham kartavyaścet sa nesyate /
sahāyasaṅgasādhyatvāt sādhanānām ca rakṣaṇāt //

abhimānānniyogācc c taddharmaiśca virodhataḥ /
gṛhāderbādhakatvena sādhanārthaṁ tathā yadi //
agre 'pi tādṛśaireva saṅgo bhavati nānyathā //
svayaṁ ca viṣayākrāntaḥ pāṣaṇḍī syāttu kālataḥ //
viṣayākrāntadehānāṁ nāveśaḥ sarvadā hareḥ /
ato 'tra sādhane bhaktau naiva tyāgaḥ
sukhāvahaḥ //

3-6. Should one renounce in order fully to accomplish "Hearing" and the others (the ninefold devotion)? That is not desirable. For (to accomplish these) one needs to associate with helpful companions, and one's means of attainment must also be maintained. Besides, the pride (of the renunciant), as well as the regular practice (of the devotee), make the characteristics (of renuniciation and the ninefold devotion) mutually contradictory. And if someone thinks that his home, family and so forth are obstacles on his path, and he should therefore take renunciation as a means, in fact he will in no way be able to avoid contact with such people even after renouncing. He may also find himself a hyprocrite, overrun by sensuality, because of the times: and Hari never makes his dwelling-place in bodies which are in the grip of sensuality. And so, at this time and in this stage of practice on the path of devotion, renunciation does not bring happiness.

विरहानुभवार्थं तु परित्यागः प्रशस्यते ।
स्वीयबन्धनिवृत्त्यर्थं वेषः सोत्र न चान्यथा ॥ 7 ॥
कौण्डिन्यो गोपिकाः प्रोक्ता गुरवः साधनं च तत् ।
भावो भावनया सिद्धः साधनं नान्यदिष्यते ॥ 8 ॥
विकलत्वं तथाऽस्वास्थ्यं प्रकृतिः प्राकृतं न हि ।

VII-IXa. *virahānubhavārthaṁ tu parityāgaḥ praśasyate /*
svīyabandhanivṛttyarthaṁ veśaḥ so 'tra na
cānyathā //
kauṇḍinyo gopikāḥ proktā guravaḥ sādhanaṁ ca
tat /
bhāvo bhāvanayā siddhaḥ sādhanaṁ
nānyadiṣyate //
vikalatvaṁ tathā 'svāsthyam prakṛtiḥ prākṛtaṁ
na hi //

7-9a. But the scriptures do praise renunciation for the purpose of experiencing separation from the Lord. A devotee clothes himself in the garb (of a wandering ascetic) in order to remove the bonds which bind his own people (to him), and not otherwise. Kaundinya and the Gopis have been proclaimed the gurus of such renunciation. And the means of attaining it is theirs: love is brought to perfection by meditative imagining--no other means is needed. Deranged behavior as well as loss of self-possession are of the very nature (of this state), for it is no ordinary, worldly condition.

ज्ञानं गुणा श्च तस्यैवं वर्तमानस्य बाधकाः ॥ 9 ॥
सत्यलोके स्थितिर्ज्ञानात् संन्यासेन विशेषितात् ।
भावना साधनं यत्र फलं चापि तथा भवेत् ॥ 10 ॥
तादृशाः सत्यलोकादौ तिष्ठन्त्येव न संशयः ।
बहि श्चेत् प्रकटः स्वात्मा वह्निवत् प्रविशेद्यदि ॥ 11 ॥
तदैव सकलो बन्धो नाशमेति न चान्यथा ।
गुणास्तु सङ्गराहित्याज्जीवनार्थं भवन्ति हि ॥ 12 ॥

IXb-XII. *jñānaṁ guṇāśca tasyaivaṁ vartamānasya*
bādhakāḥ //
satyaloke sthitirjñānāt saṁnyāsena viśeṣitāt /
bhāvanā sādhanaṁ yatra phalaṁ cāpi tathā
bhavet //
tādṛśāḥ satyalokā dau tiṣṭantyeva na saṁśagaḥ
bahiścet prakaṭaḥ svātmā vahnivat praviśedyadi
tadaiva sakcilo bundho naśameti na
na cānyathā /
guṇāstu saṅgarāhityājjīvanārtham bhavanti hi //

9b-12. For a person in such a state, knowledge and the qualities (of the Blessed Lord) are hindrances. Through the knowledge that is characterized by renunciation one attains a place in the World of Truth. But where meditative imagining is the means of attainment, the reward also takes place in accordance with that. There is no doubt that those who attain knowledge abide in the World of Truth and other such worlds. But if the devotee's own Self has become manifest to him outwardly, and then re-entered him, as fire with wood, then alone is his bondage to this world entirely destroyed, and not otherwise. But the Blessed Lord's qualities--when the devotee is bereft of his actual company--serve to keep him alive.

भगवान् फलरूपत्वान्नात्र बाधक इष्यते ।
स्वास्थ्यवाक्यं न कर्तव्यं दयालुर्न विरुध्यते ॥ 13 ॥
दुर्लभोयं परित्यागः प्रेम्णा सिध्यति नान्यथा ।

XIII-XIVa. *bhagavān phalarūpatvānnātra bādhaka iṣyate /*
svāsthyavākyaṁ na kartavyaṁ dayālurna virudhyate //
durlabho 'yam parityāgaḥ premṇā sidhyati nānyathā /

13-14a. Since the Blessed Lord is himself the reward, He must not become an obstacle (to the experience of separation) by speaking words of healing to him. Thus his mercifulness is not contradicted. This renunciation is very difficult and rare--it can succeed through love, and in no other way.

ज्ञानमार्गे तु संन्यासो द्विविधोपि विचारितः ॥ 14 ॥
ज्ञानार्थमुत्तराङ्गं च सिद्धिर्जन्मशतैः परम् ।
ज्ञानं च साधनापेक्षं यज्ञादिश्रवणान्मतम् ॥ 15 ॥
अतः कलौ स संन्यासः प श्चात्तापाय नान्यथा ।
पाषण्डित्वं भवेच्चापि तस्माज्ज्ञाने न संन्यसेत् ॥ 16 ॥
सुतरां कलिदोषाणां प्रबलत्वादिति स्थितम् ।

XIVb-XVIIa. *jñānamārge tu saṁnyāso dvividho 'pi vicāritaḥ //*
jñānārthamuttarāṅgaṁ ca siddhirjanmaśataiḥ param /
jñānaṁ ca sādhanāpekṣaṁ yajñādiśravaṇānmatam //
ataḥ kalau sa saṁnyāsaḥ paścāttāpāya nānyathā /
pāṣaṇḍitvam bhaveccāpi tasmājjñāne na saṁnyaset //
sutarāṁ kalidoṣāṇām prabalatvāditi sthitam /

14b-17a. But on the path of knowledge, renunciation is thought, once again, to be of two kinds: the first in order to acquire knowledge, the second (is) the still higher part. But it takes hundreds of lives to succeed. And this path of knowledge requires means of attainment, such as sacrifices and so forth, as the scriptures teach. Therefore in this Kali-age this (first) renunciation leads to regret--nothing else. And the renunciant may also fall into hypocrisy. And so a person who is on the path of knowledge

should not renounce, and this rule is established all the more firmly because of the predominance of faults and vices in this Kali-age.

भक्तिमार्गेपि चेद्दोषस्तदा किं कार्यमुच्यते ॥ 17 ॥
अत्रारम्भे न नाशः स्याद् दृष्टान्तस्याप्यभावतः ।
स्वास्थ्यहेतोः परित्यागाद्बाधः केनास्य सम्भवेत् ॥ 18 ॥
हरिरत्र न शक्नोति कर्तुं बाधां कुतोपरे ।
अन्यथा मातरो बालान्न स्तन्यैः पुपुषुः क्वचित् ॥ 19 ॥
ज्ञानिनामपि वाक्येन न भक्तं मोहयिष्यति ।
आत्मप्रदः प्रिय श्चापि किमर्थं मोहयिष्यति ॥ 20 ॥
तस्मादुक्तप्रकारेण परित्यागो विधीयताम् ।
अन्यथा भ्रश्यते स्वार्थादिति मे निर्ि श्चता मतिः ॥ 21 ॥

XVIIb-XXI. *bhaktimārge 'pi ceddoṣastadā kiṁ kāryamucyate //*
atrārambhe na nāśaḥ syād dṛṣṭāntasyāpyabhāvataḥ /
svāsthyahetoḥ parityāgādbādhaḥ kenāsya sambhavet //
hariratra na śaknoti kartum bādhāṁ kuto 'pare /
anyathā mātaro bālānna stanyaiḥ pupuṣuḥ kvacit //
jñāninām api vākyena na bhaktam mohayiṣyati /
ātmapradaḥ priyāścapi kimartham mohayiṣyati //
tasmāduktaprakāreṇa parityāgo vidhīyatām /
anyathā bhraśyate svārthāditi me niścitā matiḥ //

17b-21. If someone should ask what must be done if such a fault occurs even on the path of devotion, the answer is that even in the first stage (of renunciation) on this path, there can be no destruction (of the path). For scripture does not contain even one example (of such a destruction). Since the devotee has renounced even the cause of his subsistence and security, who could put an obstacle in his way? Hari himself cannot put an obstacle in his path, how could anyone else? Otherwise mothers have never nurtured their babies with the milk of their breasts! He (Hari) will not allow the devotee to be deluded by the word even of sages. He has

given himself (to him or her) and is loved by him, too. Why would He lead him astray? Therefore the devotee should make renunciation in the way I have described here. Otherwise I am certain that he will fail to attain his goal.

इति कृष्णप्रसादेन वल्लभेन विनिश्चितम् ।
संन्यासवरणं भक्तावन्यथा पतितो भवेत् ॥ 22 ॥

XXII. *iti kṛṣṇaprasādena vallabhena viniścitam /*
saṁnyāsavaraṇam bhaktāvanyathā patito bhavet //

22. By the grace of Krishna has Vallabha attained certainty on this point: one (OR: he) should choose renunciation on the path of devotion only. Otherwise he will fall.

Introduction

This, the fourteenth of Vallabha's *Sixteen Verse-Treatises*, is among the three or four most important by the sheer weightiness of its teachings. Vallabha's announced topic, "renunciation" (*parityāga, tyāga*, and *saṁnyāsa* synonymously), is an important enough subject in itself in the Hindu tradition. But the treatise has additional value because of the advanced stages of the path of devotion which it describes in the course of explaining devotional renunciation.

Purushottama, probably the greatest of the commentators, and the one of the eight traditional commentators on this treatise on whom I shall most rely, explicitly notes the many disagreements among the commentators as to what the initial premise or motivation (*prayojanam*) of Vallabha is in writing "A Consideration of Renunciation." But he concludes that, since Vallabha juxtaposes two words, "regret" (*paścāttāpa*) and "renunciation" (*parityāga*), both in verse one here and in verse 6b-7a in "Exhortation to my Heart," it makes most sense to presume the same context for both, namely, Vallabha's consideration of whether he himself should renounce the world in obedience to Krishna's command.[1] Purushottama's decision seems *prima facie* to have merit, biographically and textually.

But Purushottama's reasoning is contested brilliantly, and with Purushottama-like erudition, by Shyam Manohar Goswamy in the substantial theological essay that is his Hindi Introduction to *Saṁnyāsanirṇayaḥ*.[2] Goswamy argues that Purushottama does not show sufficient reason for going against the tradition enshrined in the very early *Eighty Four Vaishnavas*, that Vallabha composed this treatise, as much as thirty years before the time Purushottama proposes, in response to a query by the Sannyasi Narahari, who had become a devotee of Krishna and a follower of Vallabha.[3] Goswamy also argues that Purushottama elsewhere says that the devotees who take *tyāga* ("renunciation") are of the middle range of eligibility, not the highest (see page 144 above). And

surely Purushottama would not wish to imply that Vallabha himself is of middling eligibility. What does Goswamy see, then, as Vallabha's motivation (*prayojanam*) for writing the treatise? Precisely to teach Narahari--who is wondering whether now to regret his renunciation, or whether renunciation still has a place or role now that he has become a devotee--the nature of renunciation on the path of devotion.[4] This explanation also has merit. And I will be relying heavily on Goswamy's interpretations in addition to, and sometimes in opposition to, Purushottama's. Therefore I have tried to translate the title of Vallabha's treatise in such a way as possibly to accomodate either Purushottama's interpretation, or Goswamy's, or other commentators', by calling it "A Consideration of Renunciation"--whether by Vallabha for Vallabha, or by Vallabha for Narahari (and possibly others).

Commentary

1. Vallabha starts right off with his reason for writing; it is "to avoid regret." As we have seen, this may apply to Vallabha himself, who, after the present thorough consideration (according to Purushottama), will eliminate regret by formally renouncing, as preparation for going directly to Krishna. Or to Narahari Sannyasi, to remove his regret by teaching him the sublime role renunciation can play at a certain stage on the path of devotion. The verse's second part is quite clear. Skt. *mārgadvitaye*, which I have translated by "for two paths," means literally a "pair" or "couple" of paths; and Purushottama says this implies some "non-difference" of the paths. But the future content of the treatise does not seem to me to bear the implication that devotion and knowledge are closely coordinated, much less unified with each other, on the path Vallabha is about to teach.

2. Vallabha deals quickly here with the third "path," that of "actions" (*karmamārga*), forbidding renunciation rather generally on this path, but all the more strongly in this Kali-age, in which religious virtue has dwindled to almost nothing. Goswamy explains that there are two kinds of renunciation possible on th path of actions: (1) renunciation of the fruits of all actions, as taught by Krishna in the *Bhagavad-Gītā*; and (2) the renunciation of all action that is obligatory upon Brahmins as the entry-rite into the fourth stage of life (*āśrama*). The first of these should be done even in this age, says Goswamy, while the second, due to the extreme scarcity of knowledge (*jñāna*) and dispassion (*vairāgya*) in this era, is extremely difficult and may therefore be omitted.[5] The remainder of the verse is clear. The ony possible problem, as to the meaning of *ādau* (at the beginning"), is clarified by the fact that later parts of the treatise refer

to further stages on the path of devotion, and so this phrase means specifically at the beginning of one's devotional practice (*ādau* = *ārambhe*, says Purushottama).

3-6. I follow Purushottama in taking these next four verses as a unit, in which all the teachings bear upon the question of whether one should renounce in the earlier stages of devotion. Vallabha first entertains the question in the context of the devotee's practice of both worship (*sevā*) and hearing/telling (*kathā*) of the Lord as embodied in the ninefold devotion, which we have seen frequently (e.g., in "A Guide for Beginners," verse 17, and "Strengthening Devotion," verse 2). Vallabha says that renunciation is "not desirable" (*nesyate*) for perfecting these practices, for a number of reasons. First of all, one wanders alone as a renunciant, whereas especially for "hearing" the scriptures and "singing (the Lord's) praises," and often for worship as well, the devotee cannot do without "helpful companions." Secondly, the devotee needs both to acquire and to maintain the religious "means" (*sādhana*) necessary for his practice such as "books and the like" (*pustakādikam*) for hearing, praising and meditating, and "materials and implements for worship" (*arcanārthaṁ tadupakaraṇam*), according to Purushottama. And such necessities conflict directly with what Shyam Goswamy calls the "non-possession" or "non-acceptance" rule (Hindi *aparigrah ke niyam*) of the renunciant.

The third conflict Vallabha points out is that "the pride" (*abhimāna* = *garva*, says Purushottama) so often a characteristic of the Sannyasi, who is called "Swamiji" by all, is directly opposite the "helplessness" (*dainyatva*) before God of the devotee, who is called "slave" (*dāsa*), as Goswamy points out. In addition, the devotee's "regular practice," i.e., the intense and repetitive practice (*niyoga* = *nitarāṁ yoga*, says Purushottama) that can be accomplished only by staying in one place, conflicts with the Sannyasi's constant and solitary wandering. Vallabha then sums up briefly by saying that these conflicts show renunciation and the ninefold devotion to be "mutually contradictory".

Vallabha now anticipates a question about whether renunciation might be appropriate as a means for attaining greater devotion if and when one's home-life has become an obstacle to devotion. Both Purushottama and Goswamy refer for context here to the "passionate attachment" (*āsakti*) stage of "Strengthening Devotion" (verses 4-5). Purushottama portrays the question as follows: "If one asks whether, when one's home, wealth, and so forth have become obstacles to passionate attachment to the Blessed Lord, one should take renunciation that is not scripturally regulated in order to attain passionate attachment to Blessed Lord, that (renunciation)

too is not desirable."[6] If we recall that, in "Strengthening Devotion," Vallabha did not counsel renunciation until the stage beyond "passionate attachment," that of "obsession," had been reached, we can see that Vallabha is carefully teaching here that renunciation, if taken before its time--before the "seed" of *bhakti* "has taken firm root" (*bīja-dārḍhya*)--can have bad consequences. Vallabha mentions two here, in verses five and six. First of all, he says according to Purushottama, the renunciant devotee will almost certainly have to associate with Purana-teachers and singers who display the same qualities as himself--a mixture of attachment to home and desire to be rid of it. But what he needs are excellent teachers, not those at his own level. Goswamy interprets Vallabha's words here as applying to the householders whom the renunciant devotee will meet when he begs from them. They are just like the family members he left behind, and like them, they probably have not offered their food to the Blessed Lord, and so forth. My translation is more reflective of this interpretation, though I think it can accomodate both.

Secondly, continues Vallabha, a renunciant whose devotion is not yet fully matured by "obsession" with Krishna is likely still to be vulnerable to the degenerative factors of the Kali era ("the times"). Thus he is likely to become a "hypocrite" (*pāṣaṇḍi*), professing greater religious attainment than he has, and/or someone "overrun by sensuality" (*viṣayākrānta*)--not possessing the strict detachment symbolized by his renunciant state, but eaten up internally by desire. In a soberingly intimate statement of condemnation, considering the context of attempted loving devotion, Vallabha declares that Hari will not enter into bodies overrun by sensuality. It is a lapidary statement in this context and generally, and it must certainly give pause to those who accuse Vallabha of teaching hedonism. Finally, Vallabha sums up by saying that at this time (*atra* = *kāle*, says Purushottama), and in the means-stage of the path of devotion (*sādhana-daśāyām*, Puru.), renunciation does not bring pleasure, or happiness (*naiva sukhāvahaḥ*).

7-9a. I agree with Purushottama, who treats verses 7 to 14a as a unit which deals with the renunciation that *is* allowable, indeed praisewrthy, on the path of devotion. But I will split this unit into three connected groupings, in order to keep explanations to a manageable size. Vallabha begins by announcing forthrightly the major thesis of his treatise: that there is a good reason for renouncing in the advanced stages of devotion, and it is "for the sake of experiencing separation" (*virahānubhavārtham*). According to Purushottama, the scripture that most explicitly praises this type of renunciation is *Bhāgavata Purāṇa*, Book XI, Chapter 14.

Purushottama expounds also a threefold definition and expereince of separation from the Lord (1) "the experience of separation," brought about by awakening and continually experiencing the separation from the Blessed Lord that has existed since creation; (2) "the experience one has during the time of separation" (*virahasāmayiko 'nubhavaḥ*), i.e., the experience of the Lord superimposed or projected onto the world by the force of one's passionate attachment, aided by devotion and the Lord's power of Maya, which can make what is in one place be perceived in another; and (3) "the experience immediately following separation," i.e., one experiences separation in order to experience the Blessed Lord face to face, as the Gopis did when Krishna returned to their company in *Bhāgavata Purāṇa* X.32.2, after their agony of separation when he had suddenly disappeared from them earlier in the love games.[7] One renounces, declares Purushottama, in order to experience this threefold separation.

One might ask whether this renunciation must accord with all the usual external rules. Vallabha seems to be addressing a question like this when he next says that the "garb" (*veṣa*) of a Sannyasi, such as the loin-cloth (*kaupīna*), the triple staff (*tridaṇḍa*), etc., should be worn if such a change of attire is needed to convince one's family and friends that one is really renouncing home and world; but it is not necessary otherwise.

Vallabha next announces the gurus--clumsily put, the "teacher/models"--of such renunciation, and then the means to be used (*sādhana*). Shyam Goswamy provides a good transitional explanation here by saying that, while such Vallabhite renunciants may adopt the garb of other Sannyasis, their gurus and means are unusual--as had been their reason for renouncing.[8] The gurus Vallabha proclaims are Gopis and a sage (*ṛṣi*) named Kaundinya. The Gopis or milkmaids are the supreme examples of love in separation, as we have recently seen and shall again. Kaundinya, however, is much less well known. Purushottama tells his story, noting that it is to be found in the *Bhaviṣyottara Purāṇa*.[9] Kaundinya it seems, had thrown a silken ritual cord sacred to Ananta into the fire, and as a result of the offense become destitute. After his wife had pointed out the offense to him, Kaundinya, dispondent, left for the forest, mediating constantly to himself: "Where shall I see Ananta (Vishnu)?", and fasting, keeping strict celibacy, and repeating Hari's name. And he asked the trees, animals, and even stones where Vishnu was, but, receiving no positive answer, he fainted and fell to the earth. But he awoke to see Ananta, in the form of a Brahmin, who led him ultimately to Vishnu's heaven and manifested himself as Vishnu enthroned. Kaundinya, confessing himself a sinner, begged Vishnu to save him. And the Blessed Lord removed

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Vallabha next announces the gurus--clumsily put, the "teacher/models"--of such renunciation, and then the means to be used (*sādhana*). Shyam Goswamy provides a good transitional explanation here by saying that, while such Vallabhite renunciants may adopt the garb of other Sannyasis, their gurus and means are unusual--as had been their reason for renouncing.[8] The gurus Vallabha proclaims are Gopis and a sage (*ṛṣi*) named Kaundinya. The Gopis or milkmaids are the supreme examples of love in separation, as we have recently seen and shall again. Kaundinya, however, is much less well known. Purushottama tells his story, noting that it is to be found in the *Bhaviṣyottara Purāṇa*.[9] Kaundinya it seems, had thrown a silken ritual cord sacred to Ananta into the fire, and as a result of the offense become destitute. After his wife had pointed out the offense to him, Kaundinya, dispondent, left for the forest, mediating constantly to himself: "Where shall I see Ananta (Vishnu)?", and fasting, keeping strict celibacy, and repeating Hari's name. And he asked the trees, animals, and even stones where Vishnu was, but, receiving no positive answer, he fainted and fell to the earth. But he awoke to see Ananta, in the form of a Brahmin, who led him ultimately to Vishnu's heaven and manifested himself as Vishnu enthroned. Kaundinya, confessing himself a sinner, begged Vishnu to save him. And the Blessed Lord removed

Kaundinya's poverty and granted him eternal righteousness and a place in Vishnu's heaven.

We see from Vallabha's next words what aspects of Kaundinya's and the Gopis' devotional desperation are meant to be exemplary. For Vallabha says, immediately after establishing them as gurus: "and the means of attaining it (this renunciation) is theirs" (*sādhanaṁ ca tat*). What means, specifically, one might ask? Vallabha answers immediately by describing the one, lone means necessary on this path: love of Krishna is perfected by meditative imagining. Purushottama tells us that *bhāva* here does not mean "emotion" or "disposition," as elsewhere, but "supreme love for the Blessed Lord" (*bhagavati paramā ratir bhāvaḥ*). And to describe "by meditative imagining" (*bhāvanayā*), Purushottama says: "by uninterrupted thinking" (*nirantaracintayā*). The constant, obsessive meditation of Kaundinya upon Ananta is a perfect example of this, as is the *Yugalagītā* chapter of the love games (*Bhāgavata Purāṇa* X. 35), in which the Gopis spend their entire days meditatively imagining what Krishna is doing in the forest, apart from them.

Vallabha continues with an important description of the nature and mood of this renunciant devotion, and of how the devotee consequently acts. "Deranged behavior" (*vikalatvam*) is said to be typical; Purushottama supplies a relevant example by saying: "Asking questions of senseless and unsuitable objects" (*jaḍesu ayogyeṣu ca praśno vikalatvam*). Both the Gopis and Kaundinya do that frequently in their desperate searches for the Lord. The next symptom Vallabha describes is *asvāsthyam*, which normally means "sickness, discomfort." But Purushottama describes this as, literally, "absence of standing naturally" (*asvāsthyam prakṛtyā sthityabhāvaḥ*). And so, it may refer to behavior like Kaundinya's fainting and falling to the ground--something the Gopis do during their separation, too. My translation, "loss of self-possession," is another attempt at a literal but sensible translation, and it is the closest I could come to Goswamy's attempt at a translation: "loss of self-some-ness." So in this instance, a range of meanings grouped around the notion of loss of health or of self-control chracterizes the "nature" (*prakṛti*) of this intense separation from Krishna, which, as Vallabha says finally, is no ordinary, literally "created" (*prākṛtam*), condition. One might say it is of grace (*puṣṭi*), not nature (*prakṛti*).

9b-12. Vallabha now proceeds to illumine this path of single-minded love in separation from Krishna by contrasting it with the path of knowledge and in results. Goswamy explains why knowledge and the Lord's qualities are hindrances in this state when he says that either of these

would bring *svāsthya* ("security, self-reliance") wheras *asvāsthya* is of paramount importance here, as we have just seen. He adds that in the initial stage of devotion, knowledge and the qualities are very important, but not at this stage.[10] "Knowledge" here is specified by Purushottama as "the knowledge that everything is Blessed Lord's body" (*'jñānaṁ' sarvasya bhagavaccharīratvena jñānam*). Goswamy goes on to teach that the knowledge-cum-renunciation which is rewarded, in the next verse, by attainment of the "World of Truth" (*satyaloka*) is the knowledge which belongs to the path of knowledge, not the path of devotion. This World of Truth is the highest of the worlds of rebirth: but the sage must either achieve liberation (*mokṣa*) while there, or perhaps after one further rebirth. But, by contrast, on this devotional renunciant path where desperate meditative imagining is the means, says Vallabha, the reward is in accord with what is imagined. So, instead of going of Satyaloka, says Goswamy, these renunciants go to Krishna's eternal Vraja games in Goloka, his heaven beyond rebirth.[11] Purushottama shows, by citing the passages, how Vallabha's teaching about sages going to Satyaloka is based on *Muṇḍaka Upaniṣad* III.2.6, and how his teaching about meditative imagining yielding a reward similar to itself comes from *Chāndogya Upaniṣad* III. 14.1.

Vallabha then basically repeats what he had said about knowledge being rewarded in the World of Truth. And again he contrasts it with a devotional visionary experience that is the most sublime of this or almost any treatise, and that confers complete liberation. The vision is couched in the traditional simile, from *Śvetāśvatara Upaniṣad* I.10, 11 & 14, of how meditation is like the rubbing of two sticks together, which produces the fire that is latent in their wood. Just so here, by the intense friction of the devotee's meditative imagining, his "own Self" (*svātmā*), the Blessed Lord (*svātmā = puruṣottama*, says Purushottama), latent--unmanifest--in the cave of his heart, emerges from him like a flame, and then re-enters him as the fire does the wood. And then, continues Vallabha, changing his figure of speech, is his "entire bondage" (*sakalo bandho*) to this world destroyed. According to Goswamy, Vallabha here speaks of the completion of devotional love, in which the indwelling Lord goes outside the devotee and becomes visible--a form of love in union--and then completes the cycle by entering into the devotee again--love in separation once more, but supreme love.[12] Goswamy adds that the purpose of the entire process of worship (*sevā*) is for the outside Lord to enter the devotee's heart. Contrariwise, the process of "hearing, praising, and meditating" (*kathāpakṣa*) is directed toward the inward Lord, Krishna's "Inner Controller" (*antaryāmī*), for him to move outward. Otherwise, the fulness of

devotion is not attained. This entire process, finally, bursts all the bonds of worldly existence as surely as fire consumes wood.

Vallabha next addresses the question of what role, if any, the above-mentioned "qualities" (*guṇa*) of the Lord play at this time. Vallabha says they are quite essential, since they "keep him (the devotee) alive" (*jīvanārtham*). How so? Goswamy says that, since the Lord re-entered the devotee at the end of the previous verse, the devotee is once again in separation--indeed, in that advanced and intense separation which influential Vallabhite theologian Hariraya considers the highest stage of love of Krishna. Goswamy agrees, although he holds that there is an equally intense counterpart for this in love in union. In this heart-rending separation, however, it is only the memory of Krishna's qualities that keeps the devotee alive. Purushottama has a different interpretation. He says that this verse speaks of devotees whose "love realized by meditative imagining is weaker" (*bhāvanāsiddhasya bhāvasyāprābalye*), and who thus do not experience the Lord as externally present. Thus, being "bereft of his actual company," as Vallabha says, they realize separation and need his qualities to keep them alive.

13-14a. These final verses of the section on devotional renunciation take as their context the intense suffering of separation in which only the qualities of Krishna keep the devotee alive--whether very advanced devotees, as in Goswamy's interpretation, or somewhat less advanced, as in Purushottama's. Vallabha's point seems to be that, since Krishna himself is the final reward, he would actually be doing the devotees a disservice by appearing to them or speaking consoling words to them here, near the end of the means-stage. He must let them suffer separation to its end; and thus he would really be merciful, just as Augustine realized, in his *Confessions*, that his God was actually being merciful by letting him twist and turn in his chains until he got the desperation-power needed to take the step of conversion. Goswamy sees these verses as referring to the situation of the Gopis when Uddhava was sent by Krishna to give them his "words of healing" in separation. The words of healing were ignored by the agonized Gopis, who became Uddhava's gurus, with Uddhava's conversion to *bhakti* being Krishna's real intention there. The Gopis were right to stay inseparation, and so are these very advanced devotees.[13]

Purushottama interprets the devotees in the previous few and present verses as having different "eligibilities" (*adhikāra*). Those whom the Lord, in verse 11b, appeared to externally and then re-entered achieved "immediate liberation" (*sadyomukti*), says Purushottama, and those (not mentioned here in Vallabha's treatise) whom Krishna appears to externally, but

does not enter into, experience the Lord's games here and now. And both these are of "high" (*mukhya*) eligibility. The devotees in verse 12b and the present verses, however, are of "middle" (*madhyama*) eligibility, and must suffer separation, like the Gopis who had to stay at home rather than meet Krishna in the forest for the love games (cf. *Bhāgavata Purāṇa* X. 29.9-11), and any words of consolation or appearance by the Lord would obstruct their liberation.[14] Vallabha ends this section by praising the renunciation which results in this rare and hard-won state of ecstatic mystical love of Krishna. It is quite evident that, as he says, "it can succeed through love, and in no other way."

14b-17a. Vallabha now turns to the topic of renunciation on the path of knowledge. His meaning is clear until we reach the word he uses to describe the second possible type of renunciation here: *uttarāṅgam*, which translates literally as "the higher--or latter--part." Gokulanatha tells us that this refers to "the part that is liberation" (*uttarāṅgatvam muktyaṅgatvam*), and consequently to renunciation by someone who already possesses knowledge (*vidvatsaṁnyāsa*), whereas the first is renunciation by someone who desires knowledge (*vividiṣāsaṁnyāsa*).[15] Vallabha next warns that success on this path takes many, many lives. Here he refers to the first kind of renunciation--that desiring knowledge--since an abundance of Upanishad-passages state that the one who has reached knowledge achieves liberation at the end of the present life. Further, says Vallabha, this first kind of renunciation would deprive the seeker after knowledge of the sacrifices and other means--namely those of the paths of action, knowledge, and devotion, says Purushottama--which scripture says he needs. Consequently in this degenerate age such renunciation will lead to regret--precisely what Vallabha is trying to avoid according to his first verse here--and may also lead to hypocrisy, as we have seen with a too early renunciation on the path of devotion. The rest of Vallabha's teaching is clear. But I must say finally that I agree with Goswamy, against Purushottama, that Vallabha does not condemn the second type of renunciation--that of the sage who, with both knowledge and detachment, as specified in the Upanishads, wanders forth. Purushottama, in an apparent endeavor to show that Vallabha eliminates from consideration in this treatise all types of renunciation but one, says that the meaning of Vallabha's phrase *nānyathā*, in verse 16a, is that the second type of knowledge-renunciation should not be taken, either. But the phrase more likely means "(to regret--) nothing else," as in my translation. Most likely Vallabha leaves open the possiblity of the second renunciation, says Goswamy, since scripture endorses it and, besides, Krishna is free to do what he

wants with his grace.[16]

17b-21. As with the preceding verses, several commentators agree in grouping together these verses. The commentators agree also that the reference is to a person who has taken the devotional renunciation described earlier in this treatise. The question is whether the many faults or defects (*doṣa*) of the Kali-age can make this devotional renunciation a matter for regret, as they had for the first type of knowledge-renunciation and also for a too early devotional renunciation. Vallabha's negative answer could not be clearer. And as a reason, he first says that scripture gives no example at all of such a defect's destroying such devotion. Purushottama cites here a declaration of Krishna from *Bhāgavata Purāṇa* Book XI: "For not even at the beginning is there a falling away from my rule of life, Uddhava--not even a little bit."[17] Vallabha proceeds to argue cogently that, since the devotee has given up home and means of sustenance, and even his religious means, what kind of obstacle could there be to put in her or his way? All he has is his desperation for Krishna. So, he continues, would Hari--the Remover of suffering, obstacles, and all defects--put an obstacle in his way? And if not Hari, who or what? Lalubhatta writes a specal "removal of doubt" (*śaṅkānirāsa*) note on Vallabha's next, vivid and intimate example. He says that as surely as, from the dawn of creation (*brahmasṛṣṭimārabhya*), mothers have fed their children with the milk of their breasts, so does the Blessed Lord, ruled by his parental love for his devotees, cause them to achieve the experience of separation from him which is their supreme good (*bhaktasya parameṣṭarūpam virahānubhavaṁ sādhayati*).[18]

In interpreting Vallabha's next verse (20), about whether the devotee can be deluded, Goswamy has two strong disagreements with Purushottama, both stemming from Goswamy's interpretation of Vallabha's referential context in this verse. Purushottama thinks the first half-verse refers to a passage in the *Mārkaṇḍeya Purāṇa* in which Maya is said to be able to delude "even the sages" (*jñāninām api*), and that the seconf half-verse has as its subject the devotee, who "has given himself (to the Lord) and is his beloved as well" (*ātmapradaḥ priyaścāpi*). But I find Goswamy convincingly persuasive when he says the recurrent context of this treatise for Vallabha is Krishna's sending of Uddhava to the Gopis, who are languishing in separation from him.[19] In verse eight, where the Gopis are proclaimed gurus (over Uddhava, too); in verse nine, where (Uddhava's) knowledge is said to be a hindrance during love in separation; in verse thirteen, where (Uddhava's) "words of healing" do not help; and here in verse twenty, Uddhava's mission to the Gopis suffering in

separation is the perfect context for Vallabha's teaching other devotees how to pursue renunciation in separation.

Still more precisely, the most logical reference of Vallabha's pronouncement that the Lord will not allow devotees to be deluded by the words of sages is the example of Uddhava's sage words not deluding the Gopis. Rather, he was converted by their agony of love; that was the intent of master-planner Krishna. And secondly, in Vallabha's next sentence, Purushottama's interpretation depends on a change of subject from Hari to the devotee, which is nowhere indicated. But in the Uddava passage, Krishna has said to the Gopis: "For there is no separation between you and me, since I am the Self of all."[20] This is much more likely to be the reference relevant to Vallabha's word *ātmapradaḥ* ("He gives himself") here, especially since the subject is still logically Krishna.

In verse 21, Vallabha casts his teaching about devotional renunciation in the form of a clear injunction. If the devotee renounces in the proper stage of *bhakti* and in the manner here described, he or she will "achieve the goal" (*kṛtārthaḥ syāt*), to borrow a phrase from "Strengthening Devotion." If not, he "will fail of his goal" (*bhraśyate svārthāt*).

22. Vallabha's summation of the treatise as a whole is beautifully clear. And a touch of artful ambiguity allows the major statement to be taken either objectively: a person should choose renunciation in devotion only, or subjectively, according to Purushottama's interpretation: he (Vallabha) should choose renunciation in devotion.

Notes and References

1. Cf. pp. 54-55 of *Saṁnyāsanirṇayaḥ*, in vol. III of *Ṣoḍaśagranthāḥ*, for Purushottama's detailed consideration.
2. Consisting of the first twenty-one (unnumbered) Hindi pages in the *Saṁnyāsanirṇayaḥ* section, under the title *Grantha Paricaya*.
3. Cf. Shyamdas' *Eighty Four Vaishnavas* (*op. cit.*), pp. 231-232, for the story of Narahari (there called Narahar) Sannyasi. *Saṁnyāsanirṇayaḥ* is mentioned and summarized, but at least in this translation the full text is not given, though other similar instances include full translations.
4. Based on our study session of November 5, 1993. Cf. also the sixth and seventh pages of Goswamy's Hindi Intro., *op. cit.*
5. Cf. the ninth through twelfth pages of Goswamy's Hindi Intro., *op. cit.*
6. Skt. *gṛhadhanāderbhagavadāsaktibādhakatvena sādhanārtham bhagavadāsaktisādhanartham, yadi tathā avaidhatyāgaḥ kartavyaścet, so 'pi neṣyata ityarthaḥ. Op. cit.*, pp. 59-60.
7. This is a slightly summarized version of Purushottama's explanation on p. 61, *op. cit*

8. From our study session of November 2, 1993.
9. I have not been able to locate a copy of the *Bhaviṣyottara* (= *Bhaviṣya*, I think) *Purāṇa*, but Purushottama's account is in *op. cit.*, p. 63. I am grateful to Shyam Goswamy for informing me that the *ananta* mentioned frequently in Purushottama's account refers to an Ananta Shalagrama, the type of black stone from a particular place in Nepal which is, for Vaishnavas, a living presence of Vishnu.
10. From our study session of Nov. 2, 1993, as are the next two statements.
11. Cf. the 17th page of Goswamy's Hindi Intro., *op. cit.*
12. From our study session of Nov. 2, 1993.
13. Cf. the 17th and 18th pages of Goswamy's Hindi Intro., *op. cit.* Based also upon our study sessions of Nov. 2 & 5, 1993.
14. Purushottama's commentary on these verses is on page 66, *op. cit.*
15. Cf. *op. cit.*, page 9 for Gokulanatha's passage.
16. From our study session of Nov. 2 & 5, 1993.
17. Skt. *na hyaṅgopakrame dhvaṁsa maddharmasyoddhavānvapi. Op. cit.*, p. 69. I have not yet been able to find this passage's chapter and verse number.
18. Lalubhatta's note is printed at the end of the two-page "Editor's Note" that immediately follows Goswamy's Hindi Intro., *op. cit.*
19. This entire argument is based on our study session of Nov. 2 & 5, 1993. But it is mentioned also on the 18th and 20th pages of Goswamy's Hindi Intro., *op. cit.* Also, the Uddhava passage is *Bhāgavata Purāṇa* X. 47.
20. Skt. *bhavatīnāṁ viyogo me na hi sarvātmanā kvacit. Bhāgavata Purāṇa* X. 47.29.

The Definition Of Constraint

यच्च दुःखं यशोदाया नन्दादीनां च गोकुले ।
गोपिकानां तु यद् दुःखं तद् दुःखं स्यान्मम क्वचित् ॥ 1 ॥

I. *yacca duḥkhaṁ yaśodāyā nandā dīnāṁ ca gokule /*
gopikānāṁ tu yad duḥkhaṁ tad duḥkhaṁ syānmama kvacit //

1. Whatever suffering Yashoda and Nanda and the other people in Gokula experienced, and whatever suffering the Gopis experienced, please let that suffering be my portion every now and then.

गोकुले गोपिकानां तु सर्वेषां व्रजवासिनाम् ।
यत्सुखं समभूत् तन्मे भगवान् किं विधास्यति ॥ 2 ॥

II. *gokule gopikānāṁ tu sarveṣāṁ vrajavāsinām /*
yatsukhaṁ samabhūt tanme bhagavān kiṁ vidhāsyati //

2. And may the Blessed Lord bestow on me the happiness, too, that filled the hearts of the Gopis in Gokula and of everyone who lived in Vraja!

उद्धवागमने जात उत्सवः सुमहान् यथा।
वृन्दावने गोकुले वा तथा मे मनसि क्वचित् ॥ 3 ॥

III. *uddharvāgamane jāta utsavaḥ sumahān yathā /*
vṛndāvane gokule vā tathāme manasi kvacit //

3. And just as there was great, festive rejoicing when Uddhava came to Gokula and Vrindaban, so may I experience that same joy in my heart.

महतां कृपया यावद्भगवान् दययिष्यति ।
तावदानन्दसन्दोहः कीर्त्यमानः सुखाय हि ॥ 4 ॥

IV. *mahatāṁ kṛpayā yāvadbhagavān dayayiṣyati /*
tāvadānandasandohaḥ kīrtyamānaḥ sukhāya hi //

4. As long as the Blessed Lord is merciful because of the favor of the great devotees, so long will singing the praises of the great abundance of

his joy surely bring happiness.

महतां कृपया यद्वत् कीर्तनं सुखदं सदा ।
न तथा लौकिकानां तु स्निग्धभोजनरूक्षवत् ॥ 5 ॥

V. *mahatāṁ kṛpayā yadvat kīrtanam sukhadaṁ sadā /*
na tathā laukikānāṁ tu snigdhabhojanarūkṣavat //

5. Just as singing the Lord's praises by the favor of the great ones always brings happiness, such does not happen when worldly people (sing his praises). It would be like stale, dry food after fresh, juicy fare.

गुणगाने सुखावाप्तिर्गोविन्दस्य प्रजायते ।
यथा तथा शुकादीनां नैवात्मनि कुतोन्यतः ॥ 6 ॥

VI. *guṇagāne sukhāvāptirgovindasya prajāyate /*
yathā tathā śukādīnāṁ naivātmani kuto 'nyataḥ //

6. The wealth of happiness that comes from singing of the qualities of Govinda is not found by Shuka and sages like him even in (the realization of) the Self. What other source, then, could possibly give this delight?

क्लिश्यमानान् जनान् दृष्ट्वा कृपायुक्तो यदा भवेत् ।
तदा सर्वं सदानन्दं हृदिस्थं निर्गतं बहिः ॥ 7 ॥

VII. *kliśyamānān janān dṛṣṭvā kṛpāyukto yadā bhavet /*
tadā sarvaṁ sadānandaṁ hṛdisthaṁ nirgatam bahiḥ //

7. When, upon seeing (his) people suffering (in their struggle to attain him), Lord Krishna becomes full of grace towards them, then the entire eternal joy, present in the devotee's heart, moves outward and becomes manifest.

सर्वानन्दमयस्यापि कृपानन्दः सुदुर्लभः ।
हृद्गतः स्वगुणान् श्रुत्वा पूर्णः प्लावयते जनान् ॥ 8 ॥

VIII. *sarvānandamayasyāpi kṛpānandaḥ sudurlabhaḥ /*
hṛdgataḥ svaguṇān śrutvā pūrṇaḥ plāvayate janān //

8. Yet, abundant as is that eternal joy, the joy of his grace is still more rare and hard to attain. But when the Lord, abiding in the heart, hears his qualities praised in song, his grace becomes absolutely full and he floods his people (with joy).

तस्मात् सर्वं परित्यज्य निरुद्धैः सर्वदा गुणाः ।
सदानन्दपरैर्गेयाः सच्चिदानन्दता ततः ॥ 9 ॥

IX. *tasmāt sarvam parityajya niruddhaiḥ sarvadā guṇāḥ /*
sadānandaparairgeyāḥ saccidānandatā tataḥ //

9. Therefore the constrained ones, having renounced everything and being completely intent on eternal joy, should at all times sing of Krishna's qualities. In so doing, they attain being, consciousness and joy (as a by-product).

अहं निरुद्धो रोधेन निरोधपदवीं गतः ।
निरुद्धानां तु रोधाय निरोधं वर्णयामि ते' ॥ 10 ॥

X. *ahaṁ niruddho rodhena nirodhapadavīṁ gataḥ /*
niruddhānāṁ tu rodhaya nirodhaṁ varṇayāmi te //

10. I myself am one of the constrained, and it is by strict control that I have reached the goal of constraint. But I am now describing this constraint for the sake of the same control on the part of the constrained.

हरिणा ये विनिर्मुक्तास्ते मग्ना भवसागरे ।
ये निरुद्धास्त एवात्र मोदमायान्त्यहर्निशम् ॥ 11 ॥

XI. *hariṇāye vinirmuktāste magnā bhavasāgare /*
ye niruddhāsta evātra modamāyāntyaharniśam //

11. Those souls whom Hari set free have become sunk in the ocean of existence. But those whom he has constrained, and they alone, experience joy day and night.

संसारावेशदुष्टानामिन्द्रियाणां हिताय वै ।
कृष्णस्य सर्ववस्तूनि भूम्न ईशस्य योजयेत् ॥ 12 ॥

XII. *saṁsārāveśaduṣṭānāmindriyāṇāṁ hitāya vai /*
kṛṣṇasya sarvavastūni bhūmna īśasya yojayet //

12. For the benefit of the sense-faculties, which have become jaded by their involvement in Samsara, the devotee should offer to and therefore connect with Krishna, the All-prevading and the Controller, all his possessions.

गुणेष्वाविष्टचित्तानां सर्वदा मुरवैरिणः ।
संसारविरहक्लेशौ न स्यातां हरिवत्सुखम् ॥ 13 ॥

XIII. *guṇeṣvāviṣṭacittānāṁ sarvadā muravairiṇaḥ /*
saṁsāravirahakleśau na syātāṁ harivatsukham //

13. For those whose minds are always absorbed in the qualities of Mura's Slayer, the agonies of Samsara and of separation no longer exist. Their happiness is like Hari's own.

तदा भवेद्दयालुत्वमन्यथा क्रूरता मता ।
बाधशङ्कापि नास्त्यत्र तदध्यासोपि सिध्यति ॥ 14 ॥
भगवद्धर्मसामर्थ्याद्विरागो विषये स्थिरः ।
गुणैर्हरिसुखस्पर्शान्न दुःखं भाति कर्हिचित् ॥ 15 ॥
एवं ज्ञात्वा ज्ञानमार्गादुत्कर्षो हरिवर्णने ।
अमत्सरैरलुब्धै श्च वर्णनीयाः सदा गुणाः ॥ 16 ॥

XIV-XVI. *tadā bhaveddayālutvamanyathā krūratā matā /*
bādhaśaṅkāpi nāstyatra tadadhyāso 'pi sidhyati //
bhagavaddharmasāmarthyādvirāgo viṣaye sthiraḥ /
guṇairharisukhasparśānna duḥkham bhāti karhicit //
evaṁ jñātvā jñānamārgādutkarṣaṁ harivarṇane /
amatsarairalubdhaiśca varṇanīyāḥ sadā guṇāḥ //

14-16. Then would Krishna's mercy become evident; otherwise he would be thought of as cruel. (But) there is not even a question of an obstacle arising in this (absorption of mind), (for the devotee's) perception of Krishna as superimposed (on all things) is also present and accomplished. (The devotee's) distaste for worldly objects becomes permanent by the force of the Blessed Lord's qualities. And after a mere touch of Hari's happiness, gained by singing of his qualities, suffering never appears again. Thus, although they have realized that the telling of Krishna's qualities is superior (even) to the path of knowledge, his qualities should always be proclaimed by devotees who are free from envy and greed.

हरिमूर्तिः सदा ध्येया संकल्पादपि तत्र हि ।
दर्शनं स्पर्शनं स्पष्टं तथा कृतिगती सदा ॥ 17 ॥
श्रवणं कीर्तनं स्पष्टं पुत्रे कृष्णप्रिये रतिः ।
पायोर्मलांशत्यागेन शेषभावं तनौ नयेत् ॥ 18 ॥
यस्य वा भगवत्कार्यं यदा स्पष्टं न दृश्यते ।
तदा विनिग्रहस्तस्य कर्तव्य इति नि श्चयः ॥ 19 ॥

XVII-XIX. *harimurtiḥ sadā dhyeyā saṅkalpādapi tatra hi /*
darśanaṁ sparśanaṁ spaṣṭaṁ tathā kṛtigatī sadā //
śravaṇaṁ kīrtanaṁ spaṣṭam putre kṛṣṇapriye ratiḥ /
pāyormalāṁśatyāgena śeṣabhāvaṁ tanau nayet //
yasya vā bhagavatkāryaṁ yadā spaṣṭaṁ na dṛśyate /
tadā vinigrahastasya kartavya iti niścayaḥ //

17-19. The devotee should meditate constantly on his image of Hari, for because of his mental conviction that this image is non-different from the Lord, he sees Hari clearly, touches him really, and likewise, the actions of his hands and the movements of his feet are constantly for Hari. The devotee hears of him clearly, sings purely of him, and uses his sexual power to give birth to a son dear to Krishna. By the anus' discharing of his waste, and so forth, let him make his body an instrument of service. If it is perceived that any of the sense-faculties is not clearly subordinated to the service of the Blessed Lord, it is certain that we must bring that faculty firmly under control.

नातः परतरो मन्त्रो नातः परतरः स्तवः ।
नातः परतरा विद्या तीर्थं नातः परात्परम् ॥ 20 ॥

XX. *nātaḥ parataro mantro nātaḥ parataraḥ stavaḥ /*
nātaḥ paratarā vidyā tīrthaṁ nātaḥ parātparam //

20. There is no sacred utterance greater than this, no hymn that is greater; no knowledge is higher, no holy place more sacred than this perfect constraint in Krishna.

Introduction

Like "A Consideration of Renunciation" before it, the present verse-treatise ranks among the most important of the sixteen by the sheer force and value of its content. It elaborates a fundamental theological idea of Vallabha's--that of "constraint" (*nirodha*)--after giving us glimpses of the Path of Grace's most profound moments of meditative imagining, and of some of the most vivid direct experiences of Krishna in Pushti spiritually and devotional practice.

According to the tradition cited by Shyam Manohar Goswamy, "The Definition of Constraint" was written in Gujarat in about 1510 A.D. And, according to *Eighty Four Vaishnavas*, Vallabha wrote it for his newly converted but advanced devotees, the brothers Raja and Madhav Dube, because they asked him, when he said they were to perform worship (*sevā*) in such a way as to achieve constraint (*nirodha*), what he meant by constraint.[1]

Of the six traditional commentaries, I will rely most heavily on Purushottama's. Once again, a great contemporary theological essay and commentary has been written by Shyam Goswamy in the form of his Hindi Introduction. I will be relying on that and his direct teaching as well.

Commentary

1. Vallabha begins right in the midst of a profound meditation, as it were. Rather than introducing the topic by formally stating a thesis (*pratijñā*) and proposing an order for his treatment, he utters a dramatic and emotional prayer to be allowed to suffer--but it is that transformative suffering-in-separation that increases love of Krishna. Goswamy points out that, though this prayer is for a type of meditative experience, it is not limited to devotional renunciants nor to devotees whose means are "hearing, singing praises, and meditating" alone. Rather it is intended for all Grace devotees--for those also who, like the Dube brothers themselves,

combine worship (*sevā*) with "telling" (*kathā* = the above three means taken as a group).[2] The meditative state prayed for is the kind of anguish of separation suffered by those who stay in Gokula during the day, while Krishna and the cowherd boys are away, pasturing the cows.

2. A prayer for precisely the opposite meditative and emotional state balances the first verse's prayer. This prayer for the joy of love-in-union is precisely the cyclical counter-part required for the complete experience of love of Krishna, according to Goswamy.[3] As in Indian dramatic theory (*alaṁkāraśāstra*), so in North Indian Krishna theology: love must be rendered complete by experience of both its conditions--union and separation. According to Goswamy, this alternation of separation and union points especially to those Grace devotees who do both the union-oriented *sevā* and the separation-oriented *kathā* (rather than the latter alone), and who are therefore considered by him to have the highest (*mukhya*) eligibility.[4]

3. This verse clearly refers to a situation of more prolonged separation, and thus probably to the "meditative imagining" (*bhāvanā*) that occurs in *kathā* rather than that which can occur equally in *sevā*. Poignantly, it refers to a moment of joyful anticipation--and is so meditated--but, as we know, the expected joy of Uddhava's knowledge proves illusory, and brings a still more sorrowful separation. By mentioning two places Uddhava came to, Gokula and Vrindaban, Vallabha may be intending to remind us that Uddhava brought his mixture of joy and sorrow to Krishna's foster-parents and the cowherd boys as well as to the Gopis.

4. Purushottama, in introducing this verse, provides good contextual perspective by saying that the first three verses had discussed the devotees whose constraint is based on meditative imagining (*bhāvanā*) that stems from "hearing" (*śravaṇa*). Now, verses 4-6 speak of the constraint of the devotees "passionately attached to singing the Lord's qualities" (*guṇagānāsakta*). Purushottama considers these devotees to be higher than the preceding.[5] As for the context of this verse, Goswamy points out that such high "emotions" (*bhāva*) as Vallabha describes here do not come immediately; rather, it is by the grace of great *bhaktas*--like Vallabha himself, or Yamuna, or the devotees of Vraja--that Krishna gives them.[6]

5. Vallabha's meaning is quite clear here, especially once one realizes that the gustatory comparison is of a rich, ghee-filled roti or chapati as opposed to a dry version of same.

6. By way of giving greater depth of understanding to Vallabha's clear statement and comparison here, Goswamy cites the *Bhāgavta Purāṇa* stanza in which Shuka himself, surely also one of the "great ones" who

bestow "favor" on devotional singers, tells how narrating the Krishna story proved more attractice to his mind than his accustomed joy of absorption in the Self (*ātmasamādhi*). The stanza translates: "Though completely fixed on the transcendent, my mind was grasped by Krishna's game, o royal sage, and the account of it which I thus learned (from my father Vyasa) I will now tell you . . ."[7]

7. Here Vallabha begins to describe an increase of intensity of love and of its rewards, for he speaks of the Lord's *kṛpā* ("grace") rather than of the "great devotees" *kṛpā* (which I translated by "favor"). To clarify the grammatical subject of the two halves of this verse, all the commentators note that the Lord who becomes "full of grace" (*kṛpāyukto*; masculine ending) toward his suffering people is the same "entire eternal joy" (*sarvaṁ sadānandam*) which moves out of the devotee's heart and becomes manifest, even though that subject is grammatically neuter. As for the verse's meaning, it is much like that of the high point of the preceding treatise (veses 11b-12a), where Krishna moved out of the devotee's heart and became manifest. Here Krishna ("eternal joy") has moved out, but not yet re-entered the devotee, as in "A Consideration of Renunciation." Still, it is obviously a very advanced reward of devotion, and the commentators speak of it as a form of "constraint," though that word must still wait a few verses for definition. Also, to help translate "people suffering," I have added parenthetically Purushottama's comment, "in their struggle to attain him." Finally, I have not been able to determine from the commentators whether the suffering devotees who are rewarded here include the meditation-oriented devotees of the first three verses as well as the singers of Lord Krishna's qualities of the following three verses. Clearly the latter are intended; about the former I am not sure.

8. Regarding this sublime verse of Vallabha's, Purushottama makes clear that it speaks of a still higher stage than the last, and that it is applicable only to "singers of Krishna's praises" (*kīrtayitṛ*). But the verse does continue what verse 7 had begun to describe. Purushottama says "eternal joy" is already here manifest, but "the joy of grace" (*kṛpānandatā*), which makes people full of the Lord's "mood" or "taste/savor" (*rasa*) both inwardly and outwardly, is what is spoken of here--and it is still higher and more rare.[8] Very likely this verse can be taken as a fuller description of Krishna's "re-entry" into the heart of the devotee in verse 11b of "A Consideration of Renunciation."

9. Having described the characteristics of this varied phenomenon of "constraint", says Purushottama, Vallabha now teaches the means of attaining it.[9] In addition, Vallabha uses for the first time in the treatise a derivative of the word "constraint": *niruddhaiḥ* ("the constrained ones"). Finally, Vallabha mentions still another reward of constraint, besides the sublime ones mentioned in verses 7 and 8. As for the verse's meaning, aside from continuing the content of the previous two verses, Vallabha says that the constrained ones should "renounce everything" (*sarvam parityajya*). Goswamy points out that, although this certainly does refer to the renunciant devotees who have abandoned home life, it need not refer only to them. In other words, those devotees who have gained the highest devotion by worshipping Krishna in their homes, and have found no reason to renounce, can be included here among the constrained also. But they have "given up all else" (*sarvam parityajya*) other than singing of the Lord's qualities and being intent on eternal joy, yet without renouncing.[10] Secondly, that these are "the constrained" indicates that Vallabha is describing here the reward of constraint before defining--in the next few verses--constraint itself. Finally, Vallabha says that this love-filled singing and intense joy-fixation that is constraint yields, of itself (*tataḥ*; or, as Purushottama reads, *svataḥ*), "being, consciousness, and joy" (*saccidānandatā*)--i.e., Brahman--as an additional reward, which I have translated parenthetically by "as a by-product." Purushottama assures us that this is the proper interpretation by pointing out the exact parallel in "The Pearl-Necklace of Doctrines," verse 2. He says: "And thus the extra reward described in 'The Pearl-Necklace of Doctrines' in the words: 'The end of Samsara's suffering, as well as awakening to Brahman come (as byproducts) of this (worship)' is pointed out as coming to these people (the constrained) as well."[11] Goswamy agrees wholeheartedly.

10. Now come the verses which mention the treatise's subject, constraint (*nirodha*), most directly, and which come closest to defining the idea. First of all, I translate the word by "constraint" because the word *rodha* already means "restraint," and the prefix *ni-* has the force of intensification (*nitarām*). Apte's Dictionary gives "restraint, check, suppression, control," or else other stronger meanings such as "obstruction" or even "hurting, injuring." So, the rather forceful connotation of "constraint" seems justified. And Vallabha seems to enjoy turning the tables on ordinary expectations by using a word which has negative connotations in a very positive sense, as here. For instance, we have seen him use "obsession" (*vyasana*) to describe his highest stage of devotional love, though it is true that he borrowed the term from Indian aesthetics' (*alaṁkāraśāstra*) list of progressively intense words for "love."

At any rate, in the present verse Vallabha uses *nirodha* or a derivative no less than six times. He calls himself "constrained" (*niruddha*), and

says he has reached the goal or destination of constraint through "strict control" (*rodha*). And he now teaches constraint "for the strict control of the constrained" (*niruddhānāṁ tu rodhāya*). Goswamy observes persuasively that, when Vallabha uses "constrained" of himself he means that he is already constrained, but that when he says "of the constrained," the meaning is more exactly "of those chosen for constraint" by Krishna.[12] That observation brings us right into the heart of the definition of constraint. For the *Bhāgavata Purāṇa's* and Vallabha's teaching of constraint can be put briefly as follows: Krishna constrains himself in order to constrain the devotee away from the world to Krishna. *Nirodha* is the doctrine of how Krishna brings about salvation by love--his own love and the devotee's.[13] Vallabha and his followers distinguish between the constraint that is the means and the constraint that is the reward. The first, *sādhananirodha*, is Krishna's constraining himself to playing his games with his devotees, either by fully descending to the earth himself as he once did, or by taking the form of the Krishna image for worship (*sevya svarūpa*) or the *Bhāgavata Purāṇa* itself in these days. The constraint that is the reward, on the other hand, is that of the devotee, who by force of Krishna's grace--his irresistible attractiveness--forgets the world and becomes passionately attached to him. The place where Vallabha puts these two sides of the definition together most succinctly and influentially is in the *Bhāgavatārtha* section of his *Tattvārthadīpanibandha*, Chapter 10, verse 20. All too concise, as frequently with Vallabha, it translates as follows: "The combination (of elements) which goes by the name of 'the birth' of Hari endowed with his games, as well as his devotees' forgetting of the world and attachment to him (is 'constraint'), because of the joining (of the two ideas, represented by the prefix *ni*-and the noun-form *rodha*)."[14] By Purushottama's time, and since, the definition of constraint as reward took a slightly fuller accepted form: "passionate attachment to the Blessed Lord preceded by forgetting the world" (*prapañcavismṛtipūrvakabhagavadāsakti*, as found *passim* in Purushottama's present commentary). As a final point for the moment, Purushottama helps us further define constraint by placing it for us on the path of Grace devotion: "This very constraint is the reward of obsession with Krishna."[15]

11. Having thus attempted with other words of Vallabha to define constraint, we come now to the premier definitional verse in this treatise. Vallabha here clarifies his key concept's meaning by turning the tables on Indian expectations: he belittles those who have been "set free" (*vinirmuktās*) and exalts as the very highest those Hari has "constrained"

(*niruddhās*). For those whom Hari has "set free," or, perhaps better, "let go," will simply wander in the round of births and deaths, while those whom he has constrained may indeed be held fast, even stuck, but they are stuck where it is best to be--in love with Krishna.

12. Shyam Goswamy sees this verse as Vallabha's carrying out of his promise to teach "strict control" (*rodha*) to those chosen for constraint in verse 10. He sees it also as a *sevānirodha*, a constraint appropriate for worship.[16] These two points coalesce well with what Vallabha says, since he speaks not in the language of repressive control more appropriate to asceticism, but in the language of offering each and every thing to Krsihna--the language of the self-offering which is the prerequisite for *sevā*, in "The Secret of our Doctrine" and other treatises we have seen. Thus "the sense-faculties," which have been "jaded" by their identification with objects as "mine" rather than the Lord's, can be transformed and "constrained" by seeing things, and offering them, in their true perspective. Also noteworthy here is Vallabha's referring to the Godhead in terms of the three aspects he speaks of most often in his theology: the Supreme Person "Krishna," the "All-preading" Akshara Brahman, and the Inner "Controller" (*iśa* = *antaryāmin*). Goswamy catches a suggestion by noting as intended also here the joy that is connected with the "All-pervading" (*bhūman*) in the Upanishad alluded to, which says: "What is all-pervading, that is joy."[17]

13. Again according to Goswamy, Vallabha's verse here describes the constraint of the devotees whose means is *kathā*. Even though they do not perform worship, their minds and hearts can become totally constrained in Krishna by their hearing, singing praise of, and meditating on his qualities. And so--to follow out what seems to be a deliberate parallelism by Vallabha between verses 12 and 13--these devoted singers of praise, instead of having their senses jaded by involvement (*āveśa*) in Samsara, have their minds involved, even "absorbed" (*āviṣṭa*) in Krishna's qualities. Thus "the agonies of Samsara" no longer touch them.

14-16. Vallabha notes here how evidently this absorption in Krishna--this constraint--is a matter of Krishna's grace. When Vallabha then says, provocatively: "otherwise he would be thought of as cruel," Goswamy takes this as a *reductio ad absurdum* rather than a genuine objection. For, as Vallabha continues, there is no question of an obstacle or hindrance in this stage of mental absorption in Krishna, and in addition, by reason of the tendency to project the beloved onto everything (*āsaktibhramanyāya*), the devotee will superimpose Krishna on all things, and thus nothing can form an obstacle.[18] Goswamy points out that

Purushottama's interpretation of this passage "protects" the Lord against accusation, but that this is really a "sweet accusation," and so no protection is needed. In verse fifteen Vallabha takes up again the theme from verse twelve--overcoming of sense-attachments--and continues the context of singing praise of the Lord's qualities. The principle he presents is simple: the power, or "force", of the Lord's qualities (here *dharma* in the sense synonymous with *guṇa*) progressively lessens the attraction of sense-pleasures, and, positively, so thrills the devotee with Hari's own happiness that "suffering never appears again."

Verse sixteen strongly states the superiority of this devotional telling or singing of Hari's qualities to any means or reward found on the path of knowledge. Textually, three of the six commentators read *utkarṣam*, and three read *utkarṣo*. Since the former reflects better what Vallabha must mean, and is the reading in the main text as published by Goswamy, I prefer it. In interpreting the verse's meaning, Goswamy explains that "Total Love" (*sarvātmabhāva*)--which, together with constraint, occurs at this point, after obsession, on the path of Grace devotion--has a knowledge form as well as a devotional form. But the knowledge form perceives and experiences only with the self (*ātman*), whereas the devotional form uses all the senses and mental faculties as well. That is why the devotional form of Constraint/Total Love, embodied here in the singing or telling of Hari's qualities, is superior to any reward of the path of knowledge.[19] But Vallabha reminds such singers that they must also embody the virtues of devotion as well: humility, simplicity in the sense of lack of greed, and orientation to service of Krishna. Superiority of religious path in no way justifies arrogance.

17-19. These extremely interesting verses of Vallabha's Purushottama groups together. And he describes their purpose as follows: "Then in order to reach complete maturity in obsession, a further means is taught, which involves the employment of one's own senses upon the Blessed Lord (present) Lord (present) directly or indirectly."[20] visibly and in terms of his succession (of teachers?)."[20] Vallabha speaks of Hari as present in his worship-image (*sevya svarūpa*; here *harimūrti*)--a completely real presence, according to Pushti belief. As Purushottama says in glossing Vallabha's word "should meditate" (*dhyeyā*): "(The image) should be meditated upon as non-different from the Blessed Lord" (*bhagavadabhinnatvena dhyātvyā*). And he says that Vallabha's "mental conviction" (*saṁkalpād*) has the same meaning (*abhinnatāvicārād*). As a result, one sees and touches Hari really, and makes real contact as well by means of whatever other senses and mental faculties are employed in this worship.

Indeed, as mentioned briefly above, this "constraint" is identical with the primary definition of another of Vallabha's most advanced devotional states, "Total Love" (*sarvātmabhāva*), which translates in full form as "the love of the self for the Blessed Lord by means of all the senses, motor organs, mental faculties, etc."[21] This Total Love, and consequently this Constraint as well, is portrayed on the Pushtimarga as the stage which follows obsession, and which constitutes the end of the means-stage of devotion, and the beginning of the reward stage. And even the sense-acts which are ancillary to worship rather than directly involved, such as the use of sexual love to beget a child "dear to Krishna," and even the elimination of one's waste, are rightly seen as constraint in Krishna--as part of the totality of love. Finally, says Vallabha, any faculty of the devotee's which is not clearly connected with, and contributing to, the Lord's "work" or "service" (*kārya*), must be brought into subordination to that highest--indeed only--priority. As is Vallabha's way, however, such "firm control" would not, especially at this stage, be of the ascetic or repressive variety, but that attained by offering the faculty selflessly to Krishna.

20. The commentators, especially Gokulanatha and Hariraya, stress that this enthusiastic and elegant verse is a "statement, or praise, of reward" (*phalastuti*) which exalts constraint as a means (*sādhananirodha*) far above all the other best known religious means. This seems both obvious and fitting.

Notes and References

1. Both the "tradition" and the relevant passages of *Eighty Four Vaishnavas* are cited on the first two pages of Goswamy's Hindi Introduction to *Nirodhalakṣaṇam*, in volume III of *'Soḍaśagranthāḥ*. In Shyamdas' translation of *Eighty Four Vaishnavas*, the story of Raja and Madhava Dube occupies pages 128-133.
2. Cf. the 13th page of Goswamy's Hindi Intro., *op. cit.*
3. From our study session of Nov. 5, 1993.
4. Cf. the 14th page of Goswamy's Hindi Intro., *op. cit.* He does not actually use the word *mukhya* but it is clearly presupposed when he calls the next verse's less graced group "of middle eligibility" (*madhyamādhikāri*).
5. Cf. *Nirodhalakṣaṇam, op. cit.* (vol. III), p. 45.
6. Cf. the 14th page of Goswamy's Hindi Intro., *op. cit.*
7. Skt. *pariniṣṭhito 'pi nairguṇya uttamaślokalilayā / gṛhītacetā rājarṣe ākhyānam yadadhitavān // tadahaṁ te 'bhidāsyāmi . . . Bhāgavata Purāṇa* II. 1.9-10. Cited on the 15th page of Goswamy's Hindi Intro., *op. cit*
8. This summarizes the first half of Purushottama's commentary on verse 8. Cf. page 46, *op. cit.*

9. Skt. *evaṁ nānāvidhasya nirodhasya lakṣaṇānyuktvā tatra sādhanamupadiśanti. Op. cit.*, p.47.
10. From our study session of Nov. 5, 1993.
11. Skt. *evaṁ ca siddhāntamuktāvalyāṁ "tataḥ saṁsāraduḥkhasya nivṛdttirbrahmabodhanam" ityanena yadavāntaraphalamuktaṁ tadīrśānāmeva bhavatīti bodhitam. Op. cit.*, p. 47.
12. From our study session of Nov. 5, 1993.
13. For a more complete explanation, see the section "Constraint (*Nirodha*): Krsna's Salvific Intent," pp. 34-41 in my *Vallabhācārya on the Love Games of Kṛṣṇa* (Delhi: Motilal Banarasidass, 1983).
14. Skt. *samudāyo janmavācī krīḍāyuktasya vai hareḥ / prapañcavismṛtisaktirbhaktānāṁ cāpi yogataḥ.* On p. 187 of the third volume of Goswamy's edition of that work. Translation as on p. 35 of *Vallabhācārya on the Love Games of Kṛṣṇa* (although this verse is there incorrectly cited as *Bhāgavatārtha* X. 15, rather than X.20).
15. Skt. *nirodhaḥ sa eva kṛṣṇe vyasanasya phalam. Op. cit.*, p. 44.
16. Both points from our study session of Nov. 5, 1993.
17. Skt. *yo vai bhūmā tat sukham* (*Chāndogya Upaniṣad* VII.23.1). On this cf. the 18th page of Goswamy's Hindi Intro. (*op. cit.*): discussed in study session of Nov. 5, 1993 as well.
18. From our study session of Nov. 5, 1993.
19. Cf. the 20th page of Goswamy's Hindi Intro., *p. cit.* For more - and for further references - on Total Love, see the very next verses and commentary in this treatise.
20. Skt. *atha vyasanadārḍhyāya bhagavati sākṣāt paramparayā ca svīyendriyaviniyogādirūpaṁ sādhanāntaramāhuḥ. Op. cit.*, p. 49.
21. On Total Love cf. pp. 23 ff., esp. p. 25, in my *Vallabhācārya on the Love Games of Kṛṣṇa* (*op. cit.*).

The Reward Of Worship

(*NOTE:* The following text and translation includes both Vallabha's verses--the numbered portions--and his own prose commentary--*Vivaraṇa*--on the verses, as divided according to topic and published as main text--*mūlam*--by Goswamy)

यादृशी सेवना प्रोक्ता तत्सिद्धौ फलमुच्यते ।
अलौकिकस्य दाने हि चाद्यः सिध्येन्मनोरथः ॥ 1 ॥
फलं वा ह्यधिकारो वा न कालोत्र नियामकः ।

I-IIa. *yādṛśī sevanā proktā tatsiddhau phalamucyate /*
alaukikasya dāne hi cādyaḥ sidhyenmanorathaḥ //
phalaṁ vā hyadhikāro vā na kālo 'tra niyāmakaḥ /

सेवायां फलत्रयम् अलौकिक सामर्थ्य सायुज्यं सेवोपयोगिदेहो वैकुण्ठादिषु

sevāyām phalatrayam alaukikasāmarthyaṁ sāyujyaṁ sevopayogideho vaikuṇṭhādiṣu.

1-2a. Now I shall explain the reward of thorough performance of the kind of worship which I have been teaching. For if the Lord grants trancendent power, then the (devotee's) first, best desire would be fulfilled. For whether the reward or the eligibility, time is not the determinant here.

In worship there is a triad of rewards: transcendent power, absorption (in the Lord), and a body fit for worship in Vaikuntha, Goloka, or other (heavens).

उद्वेगः प्रतिबन्धो वा भोगो वा स्यात्तु बाधकम् ॥ 2 ॥
अकर्तव्यं भगवतः सर्वथा चेद् गतिर्नहि ।
यथा वा तत्त्वनिर्धारो विवेकः साधनं मतम् ॥ 3 ॥
बाधकानां परित्यागो भोगेप्येकं तथा परम् ।
निष्प्रत्यूहं महान् भोगः प्रथमे विशते सदा ॥ 4 ॥

IIb-IV. *udvegaḥ pratibandho vā bhogo vā syāttu bādhakam //*
akartavyam bhagavataḥ sarvathā ced gatirnahi /
yathā vā tattvanirdhāro vivekaḥ sādhanam matam //

bādhakānām parityāgo bhoge 'pyekaṁ tathā param /
niṣpratyūham mahān bhogaḥ prathame viśate sadā //

सेवायां प्रतिबन्धकत्रयम् उद्वेगः प्रतिबन्धो भोगो वा. त्रयाणां साधनपरित्यागः कर्तव्यः, भोगो द्विविधः लौकिकोऽलौकिकश्च. तत्र लौकिकस्त्याज्य एव. अलौकिकस्तु फलानां मध्ये प्रथमे प्रविशति. प्रतिबन्धोपि द्विविधः साधारणो भगवत्कृतश्च. तत्र आद्यो बुद्ध्या त्याज्यः. भगवत्कृतश्चेत् प्रतिबन्धः तदा भगवान् फलं न दास्यतीति मन्तव्यम्. तदा अन्यसेवापि व्यर्था. तदा आसुरोयं जीव इति 'निर्धारः'. तदा ज्ञानमार्गेण स्थातव्यं शोकाभावायेति 'विवेकः'.

sevāyām pratibandhakatrayam udvegaḥ pratibandho bhogo vā. trayāṇāṁ sādhanaparityāgaḥ kartavyaḥ. bhogo dvividhaḥ laukiko 'laukikaśca. tatra laukikastyājya eva. alaukikastu phalānām madhye prathame praviśati. pratibandho 'pi dvividhaḥ sādhārano bhagavatkṛtaśca. tatra ādyo buddhyā tyājyaḥ. bhagavatkṛtaścet pratibandhaḥ tadā bhagavān phalaṁ na dāsyatīti mantavyam. tadā anyasevāpi vyarthā. tadā āsuro 'yam jīva iti 'nirdhāraḥ'. tadā jñānamārgeṇa sthātavyaṁ śokābhāvāyeti 'vivekaḥ'.

2b-4. But anxiety, or an obstacle, or gratification may be hindrances (to worship), if (reward or eligibility) are not being given by the Blessed Lord. And if (they are) absolutely (not being given), there is no recourse. In this case determination of the truth and wisdom (are considered the means). (Otherwise) renunciation of the hindrances is considered the means. In gratification, too, the means is the same relative to the first kind. The second and higher type constitutes no hindrance--it is the supreme gratification, and constitutes a permanent part of the (devotee's) first, best (reward).

In worship there is a triad of hindrances: anxiety, an obstacle, or gratification. One must renounce the means by which those three come about. Gratification is of two kinds, worldly and transcendent. Of these the worldly must simply be abandoned. But the transcendent, among the (three) rewards, enters into the first. An obstacle, too, can be of two kinds: ordinary, and created by the Blessed Lord. Of these the first should be renounced by the mind. But if it is an obstacle created by the Blessed Lord, then one should conclude that the Blessed Lord will not be granting the reward. Then the worship of another god will also be useless. Then the "determination" is that this soul is demonic. And "wisdom" would involve setting forth on the path of knowledge, to prevent sorrow.

ननु साधारणो भोगः कथं त्यक्तव्य इत्याकांक्षायामाह-
nanu sādhārano bhogaḥ kathaṁ tyaktavya ityākāṅkṣāyaāmāha:

सविघ्नोल्पो घातकः स्याद् बलादेतौ सदा मतौ ।

'सविघ्नो अल्पो घातकः स्याद्' इति सविघ्नत्वाद् अल्पत्वाद् भोगस्त्याज्यः. 'एतौ' प्रतिबन्धकौ.

Va. *savighno 'lpo ghātkaḥ syād balādetau sadā matau /*

'savighno alpo ghātakaḥ syād' iti savighnatvād alpatvād bhogastyājyaḥ. 'etau' pratibandhakau.)

In response to the question of how ordinary gratification may be got rid of he says:

5a. (Ordinary gratification) is beset with difficulties, and insignificant; (but) it may be powerfully destructive. These two should always be considered powerful.

'Beset with difficulties and insignificant, (but) it may be destructive' tells us that gratification, since it is beset with difficulties and insignificant, should be rejected. 'These two' (i.e., the gratification beset with difficulties, and insignificant gratification) are the hindrances.

द्वितीये सर्वथा चिन्ता त्याज्या संसारनिश्चयात् ॥ 5 ॥

द्वितीयो भगवत्कृतप्रतिबन्धः. ज्ञानस्थित्यभावे चिन्ताभावार्थमाह 'द्वितीय' इति.

Vb. *dvitīye sarvathā cintā tyājyā saṁsāraniścayāt // (dvitīyo bhagavatkṛtapratibandhaḥ. jñānasthityabhāve cintābhavārthamāha 'dvitīya' iti).*

5b. Regarding the second, anxiety should be abandoned completely, because of the certainty of Samsara.

The second is the obstacle created by the Blessed Lord. This instruction is given in order to prevent anxiety on the part of one who has not set out on (the path of) knowledge.

नत्वाद्ये दातृता नास्ति ....

आद्यफलाभावे भगवतो दातृत्वं नास्ति. तदा सेवा नाधिदैविकी इत्युक्तं भवति.

VIa. *natvādye dātṛtā nāsti ....*

ādyaphalābhāve bhagavato dātṛtvaṁ nāsti. tadā sevā nādhidaivikī ityuktam bhavati.

6a. But if there is no first (reward), then it is not being granted. In the absence of the first reward, the Blessed Lord is not going to grant it. Then

it is said that the worship is not at the divine level.

...................................तृतीये बाधकं गृहम् ।

भोगाभावस्तदैव सिध्यति यदा गृहपरित्यागः

(VIa). tṛtīye bādhakam gṛham /

bhogābhāvastadaiva sidhyati yadā gṛhaparityāgaḥ.

6a (cont.). With regard to the third, the home is the hindrance. One succeeds in getting rid of gratification precisely when one abandons the home.

अवश्येयं सदा भाव्या सर्वमन्यन्मनोभ्रमः ॥ 6 ॥
तदीयैरपि तत् कार्यं पुष्टौ नैव विलम्बयेत् ।
गुणक्षोभेपि द्रष्टव्यमेतदेवेति मे मतिः ॥ 7 ॥
कुसृष्टिरत्र वा काचिदुत्पद्येत स वै भ्रमः ।

VIb-VIIIa. avaśyeyaṁ sadā bhāvyā
sarvamanyanmanobhramaḥ //
tadīyairapi tat kāryam puṣṭau naiva vilambayet /
guṇakṣobhe 'pi dṛṣṭavyametadeveti me matiḥ /
kusṛṣṭiratra vā kācidutpadyeta sa vai bhramaḥ /

6b-8a. This (granting by Krishna) should always be thought of as beyond the devotee's own control. Any thought which contradicts this is a delusion of the mind. This way of thinking should be cultivated by those who belong to him (Krishna) as well: that he (may) by no means delay in (granting) his grace. Even when there is mental confusion, this truth alone should be considered. This is my conviction. And any distortion of doubt that might be created in this matter is surely a delusion.

Introduction

This sixteenth of Vallabha's *Sixteen Verse-Treatises* was composed for the cloth-dyer and devotee Vishnudas in 1526 A.D., according to the tradition.[1] But what is both noteworthy in itself and relevant for interpreting this treatise is that Vishnudas found Vallabha's instruction so difficult to understand that he asked him for a further explanation; and Vallabha obliged by writing a prose commentary (*vivaraṇam*) on his verses--the only such instance in this *genre* of his writings. That Vallabha wrote a commentary is both understandable--the verses, as is evident to anyone trying to read them, are practically in code--and incalculably helpful--although even the commentary does not clarify everything, as we shall see.

Even so, besides Vallabha's verses and commentary there are no fewer than fourteen further commentaries, though a few of them are partial. From all this two things should be clear: the importance and the difficulty of this verse-treatise. Perhaps it is needless to add that there is a great variety of interpretations. In the light of all this, I have made two decisions. First, I have followed Goswamy in interpersing the relevant portions of Vallabha's commentary into the text of the verses themselves--a publishing innovation on his part. And secondly, I shall largely follow his extrememly careful interpretations of both verse and prose, while noting some different interpretations of Purushottama and some definitions and comments of others like Hariraya and Lalubatta.

Commentary

1-2a. Vallabha begins with a simple enough proposition: to explain the reward for the kind of "worship/service" (*sevanā* = *sevā*, as Vallabha's commentary makes clear) which he has been teaching in, for example, our treatises "The Pearl-Necklace of Doctrines," "The Secret of our Doctrine," "The Nine Jewels," "Strengthening Devotion," and "The Definition of

Constraint," at least. In other words, the reward for the most honored means in Grace devotion, according to Shyam Goswamy and many preceding theologians. One further clarification: Goswamy emphasizes that worship (*sevā*) is an activity which is also its own reward--particularly in the higher stages like mental worship (*mānasī sevā*), in which it is a kind of devotional equivalent of "liberation-in-life" (*jīvanmyukti*).[2] I have tried to capture this naunce in my translation by saying "reward of" rather than "reward for."

Here also would be the logical place to try to define "the triad of rewards" which Vallabha's commentary makes clear he is referring to in the context of worship (*sevāyām*). The first, *alaukikasāmarthya*, I translate by "transcendent power" or "capacity for the transcendent." Goswamy speaks of this reward, which he considers the highest on the Pushtimarga, in terms of an advanced mystical grace, an "almost magical ability of the worshipper to 'bring God alive' in the worship."[3] Worship is explicitly the context of this reward, and by this grace Krishna makes himself available to the worshipper's devotional desires, and plays his or her game, as it were, of worship. It is what Vallabha also calls "mental worship" (*mānasī sevā*), and is a reward given in this life--a "liberation-in-life" (*jīvanmukti*), as mentioned above--which continues into the next life.[4] Purushottama defines this "transcendent power" as: ". . the ability, born of the Blessed Lord's entry into (the devotee), by which (the devotee) experiences the joy of the fully present form of the Blessed Lord who is mood itself." Another indication of how high Purushottama considers this reward to be is what he says at the end of the same passage about the differences of definition of this reward among the commentators. He says: "All this (difference) is justified because of the Blessed Lord's making entry in various ways and because of the impossibility of knowing the Blessed Lord's wish."[5] So, this reward is of the nature of a highly individualized choice of grace by Krishna, suitable for this, and only this, beloved devotee.

I have devoted some space to defining this first reward because it is less known than the others. The second reward, "absorption" (*sāyujya*), is defined straightforwardly by Purushottama and others as "merging into the Blessed Lord" (*bhagavatsvarūpe layaḥ*). This is associated by many commentators with full knowledge of Krishna, as exemplified in Krishna's words: "By devotion he knows me completely" (*bhaktyā mām abhijānāti; Bhagavad-Gītā* 18. 55). And the third reward, "a body fit for worship in Vaikuntha and so forth" (*sevopayogideho vaikuṇṭhādiṣu*) refers to the new body which a devotee would receive in an eternal after-life spent in

heavenly worship of Krishna. Purushottama gives the following interesting description: "a body fit for worship has the Imperishable (Brahman) as its essence and is without body, senses, or breath, (but) is a form of a man or a woman, an animal, bird or tree or the like, with a particular shape."[6]

Now, what does Vallabha say about these rewards in verses 1b-2a? Everyone agrees about the first statement: if Krishna grants transcendent power--and all agree that it is Krishna alone who can give it--that would fulfil the devotee's greatest desire (and Krishna's as well), and would constitute the highest reward. But about the next sentence there is much disagreement. Goswamy holds that "the reward" refers to transcendent power, and "the eligibility" to the other two rewards, one of which would be given if the first is not. Most of the other commentators hold that "the reward" refers to absorption and "the eligibility" to the third reward, which could be called "eligibility for a heavenly body." Purushottama's interpretation--rather close to Goswamy's--is that, if the first reward is not granted, then "either the (second) reward would be fulfilled" (*phalaṁ vā sidhyet*) "or the eligibility (i.e., the third reward) would be fulfilled" (*adhikāro vā sidhyet*). With respect to the final phrase, Goswamy points out that Vallabha, in saying "time is not the determinant here," is saying that none of the usual triad of determinants--time, action, and nature (*kāla, karma, svabhāva*)--is the determinant in this lofty matter, but only Krishna.

2b-4. Vallabha now addresses the "hindrances" (*bādhaka, pratibandhaka*) to worship. And the amount of both verse and commentary he devotes to it shows this to be an even more complicated topic than the "rewards." A close parallel reading of Vallabha's verses and commentary should clarify most of the definitions and statements of teaching. But I shall endeavor to provide needed additional clarifications.

"Anxiety" or "instability (of mind)" (*udvega*)--the first of the hindrances to worship--does not seem to be treated specifically again in this treatise by Vallabha. In other words, only the commentary's general rule--"One must renounce the means by which those three came about"-- seems to apply. Goswamy helps significantly here by pointing out that the whole of "The Nine Jewels" (*Navaratnam*) was devoted to eliminating anxiety in the context of worship, and refers the reader to that work.[7]

It is, once again, Goswamy who points out (Intro., 14th page) that Vallabha's words in verse 3a mean "if reward or eligibility are not being given the by Blessed Lord." Looking at Vallabha's commentary, it is evident that in those circumstances, "one must renounce the means by which those three (hindrances) come about." To help in determining the means, Vallabha's commentary further defines certain of the hindrances. Starting

with the third, "gratification" or "enjoyment" (*bhoga*)--in the broad sense of all "experience", whether of the pleasant or the painful; Vallabha says that "worldly" (*laukika*) gratification must "simply be abandoned" (*tyājya eva*). What he means is not all ordinary sense-enjoyment, but that which is taking time or attention away from worship of Krishna. We shall see the topic of gratification again. But, further on in verse 3a, Vallabha says that if Krishna is "absolutely" (*sarvathā*) not giving the reward or the eligibility, there is no "recourse" (*gati*). Goswamy and other commentators, notably Hariraya, take this passage to refer to the second kind of "obstacle" (*pratibhandha*) described by Vallabha (in the commentary)--the obstacle that is "created by the Blessed Lord" (*bhagavatkrta*). Vallabha's verses and commentary are clear and detailed with regard to this case. In short, the obstacle cannot be overcome. After explaining this clearly in his commentary, Vallabha echoes his verse's statement "no recourse" by saying "then the worship of another god will also be useless." This is because all other gods are, as Hariraya comments, "dependent on Him" (*tadadhīna*) as giver of rewards even for them, and so worship of them could not produce the reward He is opposed to granting.

Consequently Vallabha proposes, in both verse 3b and his commentary, relevant reflections which can serve as means for the devotee in an apparently helpless situation. The "determination of truth" (*nirdhāro*) he proposes is that "this soul is demonic" (*āsura 'yam jiva iti*). Goswamy hastens to point out that Vallabha does not mean here that a Pushti soul who is doing worship on the Path of Grace is actually in its eternal nature a demonic soul (*āsura jīva*). Rather, it is, like all Pushti souls, a divine soul (*daiva jīva*) which is, however, for one reason or another demonic in this lifetime. Goswamy cities two source-texts from Vallabha to exemplify this situation. The first, which we have already seen, is verse 18 of "The Differences of Grace, Flow, and Limitations," which says: "Sometimes the Blessed Lord actually causes someone to be cursed, because (that soul) had become unduly attached or because of egoism." Such a person is being punished in order to be purified (verse 19), and presumably would not be rewarded in this lifetime. Secondly, Vallabha's Commentary (*Subodhinī*) on *Bhāgavata Purāṇa* III. 25.32 specifies that a divine soul may have either divine or demonic sense-faculties (*āsurāni indriyāni*), and then goes on to say: "devotion is (done) by divine (sense-faculties) only, not by demonic" (*bhaktirdevaireva bhavati nāsuraiḥ*).[8] Thus there may well be a Pushti soul--a divine soul--who because of past *karma* may be born in this life with demonic sense-faculties (inclined to desire, anger, etc.), and consequently unable to carry out *bhakti* with undistracted (senses

and therefore) mind and heart in this life. One can imagine the practical usefulness of such reasoning in, for example, a family situation where there are quite different reactions to the worship of Krishna.

Further, says Vallabha, the appropriate reflective "discernment" or "wisdom" (*viveka*) would be to pursue the path of knowledge--as laid out in the *Upaniṣads* and the *Bhāgavad-Gītā*-- to overcome sorrow and suffering since in this lifetime devotion will not bear fruit. A final note: I translate *viveka* again as "wisdom" here because the very definition of wisdom/*viveka* in "Wisdom, Patience and Refuge," verse 1, was "simply this: that Hari will do everything according to his own wish." No need to stress that definition's relevance here.

With respect to verse 4, the ideas of a general renunciation of the means of the hindrances, and of the simple abandonment of the first, i.e., "worldly," type of "gratification," have already been treated. What remains is Vallabha's description, in verse 4 and then briefly in the middle of his commentary passage, of "transcendent gratification" (*alaukika bhoga*). In what may begin as a surprise but on reflection proves less so--far from there being anything wrong with transcendent gratification or enjoyment, it is a permanent part of the highest reward, transcendent power. Hariraya agrees, and expresses concisely the exuberance of the passage in its joining of "transcendent power" with "supreme gratification." He says: "When that gratification that is the first reward--transcendent power--is being enjoyed in the form of the experience of the joy of the Blessed Lord himself, nothing and no one--whether time or anything else--could possibly put a 'hindrance,' an impediment, in its way."[9]

5a. The main issue here, at least between Goswamy and Purushottama, is whether Vallabha is referring only to "ordinary gratification" (*sādhāraṇa bhoga*; synonymous with *laukika bhoga* of verses 2b-4 and commentary), as his words, when taken with his commentary, seem to say (Goswamy). Or is Vallabha referring, as Purushottama holds, to the "ordinary" (*sādhāraṇa*) obstacle (*pratibandha*), since the word he uses for "ordinary" here is the one he previously uses with "obstacle," not with "gratification"? My own inclination is to follow Goswamy, since Vallabha's commentary explicitly mentions "gratification" twice as the subject--and makes no reference to "obstacle." Goswamy also argues convincingly that, with the "obstacle created by the Blessed Lord," Vallabha finished his treatment of obstacles. As for the meaning of "ordinary" (= "wordly") gratification, Goswamy explains that this would refer to sins, but also to neutral gratifications, like sports, art, films, anything not connected with worship of Krishna. Even love for one's wife, child, parents, or work, etc.,

would qualify here if they distract from *sevā*.[10] Goswamy further takes *balād* ("powerfully; powerful") as being intended twice by Vallabha--to go with the first and second halves of the verse. And, consistent with his interpretation of the verse's first half, Goswamy takes the "two hindrances" of the verse's second half to refer to the first two attributes of ordinary gratification in the verse's first half, whereas Purushottama, also self-consistent, takes them to refer to worldly gratification and the ordinary obstacle. How is the "insignificant" (*alpa*) gratification "powerful" and "destructive"? I am not certain; but, perhaps, a gratification in its beginnings might become an addiction that destroys worship and all else.

5b. This verse is quite clear when taken with Vallabha's commentary. By way of fuller explanation, Goswamy cites and elucidates the five reasons Vallabha considers valid for giving up worship of Krishna.[11] They are: (1) mental disturbance (*vikṣepa*); (2) physical inability (*aśakti*); (3) "obstacle," i.e., when an 'elder' in the house prohibits the devotee (*pratibandha*); (4) great resistance to worship from within oneself (*atyāgraha*); and (5) when one's worship is causing suffering to others (*parapīḍā*). How closely these five are related to "an obstacle created by the Blessed Lord" I am not sure. But if and when such should prove permanent, likely that would identify them as divinely willed. Finally, if, as Vallabha's commentary continues, one has encountered a divine obstacle to worship but still not taken remedy of setting out on the path of knowledge, Goswamy recommends refuge in Krishna in complete surrender (*prapatti*) as the only remedy, as Vallabha has pointed out in "Wisdom, Patience, and Refuge," "Refuge in Krishna," and elsewhere. Barring that, says Vallabha, one may overcome anxiety by resigining oneself to life in Samsara.

6a. With these words Vallabha makes explicit what had perhaps only implicitly been this treatise's main theme: that Krishna alone is the Giver of worship's reward. Goswamy contends--rightly, it seems to me--that verse and commentary together make this meaning very clear here, even though such giants as Hariraya and Purushottama take *ādye* as referring to the first hindrance rather than the first reward. Of the remainder, the only doubt is what "at the divine level" (*ādhikdaivikī*) means. Goswamy explains as follows: when the devotee has and does all the matters of worship correctly, that is worship "at the elemental level" (*ādhibhautikī*). When the devotee shows, in addition, a good level of understanding and commitment, the worship is "at the spiritual level" (*ādhyātmikī*). And when the devotee feels rapport with the deity, experiences his games and so forth, and is totally involved, that worship is "at the divine level" (*ādhidaivikī*).[12]

6a (cont.). Now Vallabha does switch to the triad of hindrances, as his commentary makes clear. And he simultaneously explains the verse's meaning, reveals the solution of it, and ends his commentary with a flourish by saying that the ultimate way to get rid of worldly gratification is to abandon the home. Goswamy suggests that such an abandonment would be intended to be within the contexts given in "Strengthening Devotion" and "A Consideration of Renunciation" (Intro., 18th page).

6b-8a. Purushottama and Goswamy agree with respect to Vallabha's central meaning in verse 6b. But Goswamy gives a more likely identification of the antecedent subject which Vallabha is referring to with the pronoun *iyam* when he says it is *dātṛtā* (the "granting" by Krishna)--right in the previous half-verse--rather than Purushottama's *trayī* (*both* "triads"--of rewards and of hindrances), which has not occured antecedently and is really rather unlikely. Consequently, 6b is a straightforward statement of the treatise's main theme: that Krishna is inescapably the Giver of grace and reward, and any other thought would be a seductive delusion. Verse 7a then re-emphasizes the theme by specifying that it applies to Pushti souls, and by encouraging them to express their hope that their Beloved will not tarry too long in granting his grace.

The beginning of the last full verse (7b-8a) may, it seems to me, contain the commentators' much sought reference to the first hindrance, "anxiety" (*udvega*). For here Vallabha uses a synonym (*guṇakṣobha*, "mental confusion;" based on Purushottama's interpretation) for *udvega*, and tells his readers that his settled conviction is that, in such anxiety, the same principle--that Krishna alone grants graces and rewards--must be kept steadily before the mind. But, although I contend that this is the meaning of Vallabha's words, I must admit there is no explicit reference to *udvega*. Finally, Vallabha asserts once again that any misconstruction or misinterpretation of the truth that Krishna is the Giver of rewards is a delusion. Goswamy says that the subject of verse 8a, *kusṛṣṭi*, is a colloquialism for "any doubt."[13] I have translated it strongly as "any distortion of doubt" to make sure that the dismissive prefix *ku*-is given its full weight.

Notes and References

1. As cited by Goswamy on the first page of his Hindi Introduction to *Sevāphalam*, in *Ṣoḍaśagranthāḥ*, volume III. Goswamy also cites there the relevant portions of Vishnudas' story from *Eighty Four Vaishnavas* (pp. 178-182 in Shyamdas' translation of same), on which the tradition I will next mention is based.

2. From our study session of Nov. 9, 1993. This spirit is evident in (at least) Purushottama's commentary as well.
3. Goswamy's words during our study session of Oct. 29, 1993.
4. Cf. in detail the lovely 5th paragraph of the 4th page of Goswamy's Hindi Intro., *op. cit.*, for a presentation of *alaukika sāmarthya* as the Path of Grace's *jīvanmukti*, along with a naming of five other functionally equivalent terms for the path's highest reward (one is *mānasī sevā*; the others are *phalanirodha, sarvātmabhāva, vyasanottara kṛtārthatā*, and *tanunavatva* ("transformation of body")).
5. The two passages from Purushottama read as follows: (1) . . . *bhagavadāveśajā yogyatā yayā rasātmakasya bhagavataḥ pūrṇasvarūpānandānubhavaḥ*. (2) *etatsarvam bhagavato nānāvidhapraveśahetukatvādbhagavadicchāyāśca jñātumaśakyatvādupapannam. Op. cit., Sevāphalam*, p. 27.
6. Skt. *sevopayogideho 'kṣarātmako dehendriyāsuhīnaḥ puruṣastripaśupakṣivṛkṣādyākṛtiḥ saṁsthānaviśeṣaḥ. Op. cit.*, p. 28.
7. Cf. the 16 page, third paragraph of Goswamy's Hindi Intro.
8. Cf. the final paragraph of the 14th page of his Hindi Intro. for Goswamy's entire explantation of this, with passages cited.
9. Skt. *alaukikasāmarthyarūpe prathamaphale bhagavatsvarūpānandānubhavarūpe bhoge kriyamāṇe pratyūho 'ntarāyaḥ kenāpi kālādināpi na kartum śakyata iti. Op. cit.*, p. 20.
10. From our study session of Nov. 9, 1993.
11. From verse 247 of the *Sarvanirṇaya* of Vallabha's *Tattvārthadipanibandha* (*op. cit.*, vol. 1, *Sarvanirṇaya* section, p. 194). On all this cf. in detail the 17th and 18th pages of Goswamy's Hindi Intro. to *Sevāphalam*.
12. From our study session of Nov. 9, 1993.
13. From our study session of Nov. 9, 1993.

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